

# The Catholic Educational Review

DECEMBER, 1911

## THE CHRISTIAN IDEAL OF EDUCATION

The student of the history of education, if he is to derive profit from his study, should not be content with ascertaining the facts about educational systems, but should strive to separate from the mass of historical data the content, the method, and the ideal, in each period and in each country whose educational institutions and systems he studies. He should devote special attention to the ideal, which, he will find, dominates and determines both the content and the method. And he should not hesitate to criticise the ideal; he should try to form an estimate of it, and compare it with other ideals that preceded it or followed it. The Catholic student is justified in adopting the Christian ideal and using it both retrospectively and prospectively. That is, he should judge pre-Christian systems according to the degree in which they approximate the Christian ideal, or embody one element of it, and he should estimate the different educational systems of Christian times according as they deviate from the Christian ideal or exhibit some phase of the historical development of that ideal. What, then, is the Christian ideal of education and how does it stand related to pre-Christian ideals?

In the first place, pagan education never fully grasped the principle that each individual human being has an independent personal value. Education among savages and primitive races subjected the individual to tribal cus-

tom. It knew no educational principle except that of imitation, and the imitation which it recognized was of the most elementary, static, unprogressive, mechanical, soulkilling kind. Its model was the adult member of the tribe, and its method aimed at the exact reproduction in the young savage of the manner and measure of success exhibited by the adult. It placed no premium on progress, condemning all innovations as not only harmful but in some indefinite way, unholy. When education aimed at recapitulation, as it did among the Chinese, the recapitulation also was mechanical, and left no room for individual departure from the standard imposed by custom or national tradition. The Hindus and the Egyptians educated for the caste, the fixed social or religious determination of values. They subordinated the aspirations and needs of the individual to the requirements of the social or religious institution. They took into consideration neither the present constitution, mental and physical, of the individual, nor the possibilities that lay before him in the future. With their attention fixed steadily on the past, they strove to fit the pupil to carry on unimpaired, but also without augment or improvement, the heritage of the past: they did not encourage him either to add to his inheritance or to improve his own condition by the acquisition of qualities that would make him individually better or happier. The Persians and the Spartans educated for citizenship. They broke to some extent with fixed tradition and the restrictions of the caste system. They were consequently progressive along the lines of progress which they chose. Our criticism of their educational system is that they drew those lines too closely around the individual. They assigned too narrow a scope to human endeavor. For man is intended not merely to be a citizen or a soldier. As we understand it, man's destiny implies the development of factors spiritual, moral, intellectual and physical

which do, indeed, make him a good citizen and a good soldier, but which make him also a good man, and consequently a good citizen or a good soldier. The Greeks and the Romans understood this. They did not exclude good citizenship from their educational ideal. At the same time, they aimed higher than citizenship by educating for human excellence according to a purely human standard. The Greeks educated for beauty and happiness, the Romans for success and effectiveness. They both included civic virtue and devotion to the service of the state in their standard of excellence. Nevertheless, we judge that standard to be too low, because, aiming at what is purely natural, it was inevitable that they should fall below the standard of nature, like the marksman who, aiming directly at the mark, hits below the mark, owing to the force of gravitation. The Greeks and Romans made education free, by removing the limitations and restrictions of tribe, caste and national custom. But they did not make it entirely free. For, they exposed to death, that is, murdered, weak and deformed children; they slaughtered the defenceless slave and captive, "butchered to make a Roman holiday"; they treated woman as a chattel; in a word they failed to recognize that each and every individual, no matter how apparently useless to the state, has a claim on society and a right to life and happiness.

This Christianity did. It taught from the beginning that God is Father of all mankind, that every child born into the world is impressed with the image and likeness of God, that human life is a sacred thing, and that no system of education may be tolerated which overlooks or forgets the infinite value of a soul, even though it be the soul of a slave, an outcast, or a weak and defective infant. Freedom means the recognition of the value of the individual. Greece introduced freedom in the political, the intellectual, the moral and the esthetic order. But it

furnished no enduring foundation of freedom. Christianity, by insisting on the value of every human soul, granted the first *magna charta*, the first great charter of freedom, and can claim what no other institution can claim, that it first made man truly free, with the freedom of the children of God. This, then, is the first point in our description of the Christian ideal: Christianity emancipated the individual from the restrictions of tribe, caste, or nation and the limitations of imperfect human standards.

In the next place, Christianity, as is well known, struck at the root of some of the grossest evils of paganism. It taught the sanctity of home. Even among the Romans, whose worship of the household deities (*lares et penates*) typified a hallowed instinct of domestic ties, the home was but imperfectly consecrated. It was dominated by the irresponsible power, the possible tyranny, of the father, who ruled by virtue of the *patria potestas*, and could rear his children or discard them to perish by starvation, as he saw fit. In Christian times the power of the head of the family has been limited not only in law but also in conscience. His authority is not absolute but fiduciary. He is responsible to God for the lives and souls of his children, and while they are in their minority he is bound both by law and by conscience to support them. Christianity taught the sacredness of the marriage tie. We know what the institution of marriage was in imperial Rome. The satirists and the comic poets found in the frequency and facility of divorce a fruitful theme for their jibes, and the moralists deplored in vain the promiscuity, for it amounted to that, which had taken the place of the stern conjugal fidelity of earlier days. Christianity taught that marriage is a sacred thing, a sacrament typified by no less august a union than that of Christ with his Church. It taught, and still teaches, when, as in the Catholic Church, it is faithful to its traditions,



that the marriage tie is indissoluble, and that divorce is as unchristian as it is opposed to the best interests of the state. Christianity taught the sacredness of child-life. The Romans had, indeed, a saying, "*Maxima pueris debetur reverentia.*" They meant that older people should forbear in the presence of children, and not sully youthful souls with words and thoughts destructive of childlike innocence. They did not, however, value the soul of a child as Christianity has taught us to do. They were allowed by their laws to sacrifice the lives of children whom they considered defective. We believe that every soul has a priceless value, that every human being has a right to the life which God has given him, and that when Christ took little children in his arms and blessed them He consecrated child-life and made it a thing sacred and inviolate.

One could go farther in this comparison between pagan and Christian ideas. Enough has, however, been said to establish the point that Christianity brought a remedy for some of the grossest evils of paganism, evils which had a direct influence on pagan ideals of education.

In the third place, Christianity taught in a definite manner that there is a life beyond the grave, and that there are, consequently, values spiritual, moral and intellectual, which are superior to merely temporal and economic values. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Life and its interests are to be judged, human institutions customs and observances, above all, education which is a preparation for life—all these are to be judged, not by the standard of time, but by the standard of eternity. The spiritual interests of man are supreme. Here we have the heart, so to speak, of the whole subject, the dominant idea in Christianity, by which all pre-Christian education is judged and found wanting and which, in the various phases of its historical development, is the key

to the understanding of the history of education in Christian times. Spiritual interests are supreme. The poor, ignorant creature who, in the midst of trials and sufferings, gives expression to the optimistic sentiment, "What does it all matter, if one has the grace of God," is wiser than all the sages, and unknowingly sums up the whole philosophy of Christian education. Spiritual interests take precedence over the physical, the intellectual, and, if a conflict were possible, even over the moral.

Here, however, a serious misunderstanding is to be avoided. A thoughtful writer, comparing these modern times with the Ages of Faith, characterizes our era as dominated by "worldliness" and describes the Middle Ages as dominated by the spirit of "otherworldliness," that is, the spirit which puts the interests of the next life above the interests of this. Otherworldliness, if we are to retain the term, is not incompatible with the pursuit of happiness and success in this world. There are persons, some of them men of distinction in the realm of scholarship, who are so given to exaggeration of statement that they seem never to see but one side to any question. They talk as if faith were incompatible with science, forgetting that men like Pasteur managed to reconcile the highest scientific attainments with the simplest Catholic faith. They contend that the Church is subversive of national ideals, in spite of the facts in our own history and that of other nations, which go to show that a loyal son of the Catholic Church may serve his country faithfully and even make the patriot's supreme sacrifice of offering up his life in his country's cause. They say that a belief in Providence excludes effort, thrift and industry, overlooking the examples of Catholic Belgium, Catholic Rhineland and Bavaria, and our own farming or industrial settlements of Catholics, where arduous labor and patient toil are inspired by the belief that God is the giver of all good gifts. They argue that

saintliness is incompatible with sense, that belief in miraculous healing eliminates all need of a reasonable care of one's health. All these are misunderstandings or misrepresentations. Christianity, while it educates for the life to come, and makes spiritual interests to be supreme, does not withdraw from the domain of education those things which belong to culture, refinement, happiness and success in the realm of nature and humanity. Herbert Spencer defined education as "Preparation for complete living." The Christian educator accepts this description, but insists that no scheme of education is complete, or prepares for "complete living" unless it prepares for the life to come as well as for this life. Christianity, therefore, does not suppress or destroy what was of value in pre-Christian systems of education. Whatever was good and useful in the principle of imitation as we find it among savages is preserved and utilized in a higher form in Christian education, where the heroes of Christian legend and story and the sacred human nature of Christ Himself are set before us as our models, with the infinite perfection of God as the "one divine event" towards which all humanity is striving. Education for caste, social order, national tradition and religious custom had the advantage of preserving and inculcating the conservative virtues. That advantage is not discarded but retained in Christian education. Indeed, in the estimation of thoughtful men today, the greatest and the most beneficent conservative force in the modern world is the Catholic Church. Sparta and Persia educated for citizenship. Christianity, by aiming at the formation of the perfect Christian, in whom honesty, industry, thrift, sobriety and unselfish devotion to the interests of others are cardinal virtues, lays the foundation of perfect citizenship and supplies the moral support without which civil authority would be futile and its efforts for law and order weak and ineffectual. The Greeks and

Romans educated for human excellence. Christianity does not neglect, much less condemn, the cultivation of the beautiful and the pursuit of success. There is nothing in the Christian code to discourage young men, or young women either, from striving to attain beauty, strength and efficiency in the physical order. There is no conflict between Christian meekness of spirit and healthy muscular strength. Christianity does not condemn, nor does it discourage, the education of the mind, the development of the fine arts, the growth and development of man's power of thinking and feeling. It does not discourage ability or success in business or in industry, in commerce or in the useful arts. What Christianity did, and does, is to add to these educational ideals a new element, the spiritual. And this addition is not mere augment. It introduces a transforming element. For the spiritual vitalizes, unifies, and organizes the physical, intellectual and moral elements of character; it gives them that cohesiveness, that liability to rapid and thorough assimilation which is so important in educational matters. The human being to be educated is organically one. One body, one mind, one heart, one soul, above all, one personality, constitute the individual to be educated. The spiritual force of Christianity coordinates these various elements, subordinates the less important to the more important, subjects the incidental and accidental to the essential and indispensable, and thus facilitates to a wonderful degree the task of the educator.

Finally, Christianity, by means of the Counsels of Perfection, sets up a definite ideal of perfection towards which humanity is to strive. The official Church never failed to distinguish between these ideals, which, although they were to be the inspiration of all Christians, were to be actually attained by the few, and the laws of conduct, or precepts, which were to be observed by all. Her view

is that poverty, charity and obedience in their highest form of complete self abnegation are not to be imposed as obligations on all the faithful. The counsels are for the chosen few, and are a matter of individual calling, or vocation. When these counsels were institutionalized, as they were in monasticism, there was never the intention to drive all men and women into monasteries, although it was intended that the example of so great perfection in the few should diffuse its influence over all the Church and benefit sinner as well as saint. This, too, has been misunderstood. Perhaps the occasion for the misunderstanding was the inordinate zeal of some Christian writers. Some of those writers failed to see the world as it is. They pictured it as steeped in iniquity, and consequently, were led to believe and to say that no one could save his soul except in the monastic state. Such was never the belief of the official Church. We should look to the decision of competent ecclesiastical authority and not be misled by occasional exaggerations of writers who were inspired by their own fears, and though occasionally we find in the corrupt manners of the times partial justification for their opinions, we should always remember that their judgment is not that of the Church.

The counsels of perfection furnished a definite ideal towards which human nature could tend, and thus be prevented from falling below human standards, as it did in pre-Christian times. In a word, then, to the ideals based on physical, intellectual and moral values, Christianity added the spiritual, which, while it neither subverts these nor supplants what is good in them, adds to them, vitalizes them, and thus brings them up to a higher and nobler form of activity. Christianity solved the problem of education in a manner at once simple, decisive, and permanent. There was something hesitating, halting, fluctuating about pagan ideals. Christ, by instituting his Church,

which was to continue his work, gave permanency and consistency as well as authority to the Christian ideal. Ever ancient and ever new, the Christian Church has been confronted with a variety of educational problems, she has met in each age conditions entirely new, and she has met them with a resourcefulness and a wealth of expedients which could come from no human source. But, always true to her mission, her solution of every problem has been: The spiritual interests are supreme. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" She has paid dearly in misrepresentation and calumny for the maintenance of that principle. Her children have paid dearly for it in the temporal sacrifices they make. But the price is well paid, and will be paid, as long as it is required.

WILLIAM TURNER.



## THE RELATION OF THE SEMINARY TO THE GENERAL EDUCATIONAL PROBLEM CON- SIDERED FROM THE SEMINARY VIEWPOINT\*

The broad character of our subject is manifest from the fact that it alone is to engage the attention of this distinguished body during the several sessions of the convention. The word relation implying a plurality of terms, it is natural that more than one view of the subject should be presented, particularly as there is some difficulty in judging one's own position without aid from others. Outside views are necessary and welcome, but at the same time it is equally important that the inside view be presented. Those who are engaged in seminary work are familiar with its every detail; actual experience enables them to form an accurate estimate of the means and methods of accomplishing their trust, as well as of the difficulties that may interfere with the success of their labors.

In this paper we shall endeavor to give expression to some thoughts on our subject as it appears to those whose life-work is devoted to the training of aspirants to the sacred ministry. No claim is put forth to give an exhaustive treatment, rather, speaking as one less wise, would I merely bespeak your generous attention while I present such thoughts as will serve as a preliminary to a discussion by those better versed and more competent to shed light upon a matter of singular importance to us all.

Yes, the subject is important and for that reason alone it is incumbent upon me at the outset to determine as

---

\*Read before the Seminary Department of the Catholic Educational Association, Chicago, June, 1911.

clearly as may be the exact question at issue. In this I shall be guided by the suggestion accompanying the request that I should write this paper. We who are engaged in seminary work are here primarily to consider from our point of view what the seminary can and should do to further interest in Catholic educational work among those who are about to enter upon their active labors in the Lord's vineyard. What is our responsibility and what our task, that the young priest may go forth in the promotion of Catholic school work?

It is not, then, within the scope of this discussion to determine conditions that make for coordination of Catholic institutions. In a great measure that has been accomplished in other years. Our work is so distinctive that for us this problem is greatly simplified. A definite goal is always before us, much authoritative guidance is at our disposal, many erroneous paths are closed for us and hence, while recognizing the inestimable value and relentless need of coordination in all our work pertaining to education, still I say that such is not the topic presented to us today. Neither are we directly concerned with the questions of a purely internal character, something that concerns ourselves alone. Questions of discipline, of method, of spiritual direction, of uniformity of standard and of conditions for entrance—all these have been ably discussed, and while ever capable of greater advancement, yet they can concern us at present only in so far as they bear on the question as I have already stated it.

This Association stands for organization in the broad field before it, it aims to secure concerted effort, to conserve the vast energies operating in the name and under the inspiration of Catholicity. This general idea underlies our present investigation; it is presumed there is an eagerness amongst us not merely to secure success in our own particular branch, specialty or institution, but that

with wider view and more generous enthusiasm we shall so act as to make our influence and our efforts a potent agency in the general campaign to uplift the hearts and minds of men to the things that are worth while.

Such a disposition exists; there is little reason for complaint, rather may we congratulate ourselves that the very fact of this gathering is ample evidence that the will to spend and be spent is strong amongst us.

Proceeding on this assumption, we are to ask ourselves what we and the institutions we represent can and should be in order that our young priests may be sent out by us, zealous and capable to the fullest measure of carrying on, upbuilding and promoting the work of solving the problems in the field of Catholic education. It may be answered by some that there is nothing of a specific character to be accomplished by the seminary in this respect. Only in so far as it promotes the primary end of its existence does it come into relation with this more general problem. Again, it may be answered that all depends upon the seminary; that the key to success is in its hands; that failure to make the best of our opportunities in the educational world must be imputed to negligence or failure in the seminary. The priest, we are told, is the most potent factor in promoting the welfare of Catholic schools, and the priest will be in a great measure what his seminary training has made him. Hence the question cannot be "sidestepped"; the issue is placed unequivocally before us, and it must be met.

The answers above suggested are too extreme to be wholly true. While the entire responsibility for the success or failure of Catholic educational work cannot be laid at the door of the seminary, yet its influence is real and our problem is to find a means of making it more effective and lasting. Particularly are the early years of one's life in the priesthood inspired by the ideas and habits imbibed and acquired during the formative period.

As we are principally concerned just now with these early years, it is clear that there must be some relation between the seminary and the general educational problem. Yet our responsibility is not unlimited. The seminary is not a normal school, nor is it intended to be a college for the formation of the technical teacher. Its scope is too comprehensive to permit us to devote our time and our energy to the task of equipping our students for the work of a professional instructor. These assertions can be regarded as little more than commonplaces, yet they are serviceable in helping us to define the limits within which our responsibility lies and in consequence will serve as a partial criterion for the adoption of the means we may take to bring about the desired results. Let us then recognize that while other agencies are not to be ignored, there is a measure of responsibility laid upon us, and something can and ought to be done by us to render more efficient the interest of young and zealous priests in educational matters.

At this juncture it may not be amiss to ask the very pertinent question: are we to go on the presumption that we have not been doing enough in this particular? Must we begin with a confession of having disregarded or lost sight of our obligation to train priests who will be ready and eager to enter upon this work? No general answer can be given, but I believe that there is no complete forgetfulness of this feature of our work. A partial remissness may at times be noticed, a tendency to subordinate unduly this particular function may be charged against us, but at the same time Catholic education is going on, it is advancing, it has become aggressive, and the priests of our American Church are the champions that have made it such. And if such be the case, who will deny to the seminaries their meed of recognition for the existence of such a condition?

Our priests are men of education, and educators, not

merely in the broad sense of diffusing enlightened ideas on important soul topics, but in the more restricted conception of the term that implies their personal interest in the proper mental training of their people. Facts are eloquent in proclaiming this truth, this very gathering, this nation-wide Association with its annual sessions, declares in tones most energetic that our priests are wide awake to the importance of our educational problems. We in this Department form an integral element of the Association, and our presence here attests most forcibly our desire to aid in every manner possible the progress of every undertaking that makes for the educational betterment of our brethren in the Faith.

The picture, then, is not all shadow, there is not complete indifference; no, nor is there any great measure of remissness of which to blame ourselves when called upon to face our responsibility with regard to the present subject. Yet, when we examine what we have been doing and when, on the other hand, we consider the urgent necessity of dealing wisely with the living educational problems confronting the Church at the present hour, we ought to find ample room for improvement; perfection is not yet, more can and should be accomplished by us in our Christ-like work to secure a more insistent order in this particular respect.

The relations between the pastor and the school have been discussed in a former session and in another Department of this Association. The discussion bore not upon the existence of such a relation but upon particular features of it, for its existence is no matter of controversy. What was said on that occasion can be applied to the assistant pastor or the young priest with almost the same force as it was applied to the pastor of a normal city parish. There is no need of repeating in this paper what was then said, but it is evident that the newly or-

dained minister of Christ must at the outset be prepared to assume such relation.

This preparation in so far as it concerns the seminary, consists first of all in the formation of a state of mind. The years of preparation are not intended merely to afford an opportunity of learning certain truths and solving certain scholastic problems, but they are required in order that the candidate for Holy Orders may be moulded and fashioned after the most exalted human type. The resultant state of mind is one in accordance with the means employed to form it; and those means are the expression of all that is best in the Catholic conception of mental and moral development. It is therefore only natural that the Catholic priest should be the highest exponent of the worth of educational forces, that his interest in the agencies that have helped to make him what he is should be most keen, his devotion to them most intense.

Normally the young man will leave the halls of the seminary with a deep-rooted esteem for his studies; he manifests an eagerness to continue his labors and seeks guidance concerning the course he would best adopt. He knows, too, that their worth is not for him alone; that in due measure they are necessary for all, if his labor of salvation is to be fruitful among the people. The true understanding of education has been brought home to him consciously or unconsciously; and while he might not be able to pen the article, still he has made his own ideas such as are expressed in Dr. Pace's luminous article on Catholic education (*Cath. Ency.*, Vol. 5.). He wishes to be no obscurantist, he is conscious of his commission to go and teach, and he understands that such a trust implies the right on the part of all the people to know and to be instructed. While it is primarily his duty to inculcate the truths of faith, it is not possible for him to make that teaching effective unless the ground is duly



prepared for the seed that is to spring up to eternal life.

Knowing this, he values justly the importance and dignity of proper educational work; he sees how indispensable it is for the expansion of the kingdom of God, and he recognizes moreover how serious are the obstacles placed in his way if a false system of training is allowed to prevail. He, least of all, will tolerate a divorce between intellectual and moral instruction; he knows that religion alone can provide a sound basis for any solid morality; and with his conviction that education is meant to be the great civilizing force, he is ready to proclaim, even though inexperienced, that no real *civis* can be formed, no real social organization can subsist, if aught save the principles underlying Catholic education serve as the guiding star for a nation's leaders.

All this is fundamental, but it is a positive element, a dynamic element, and so indispensable that all else is useless without it. Our young priest may not be wholly *au courant* with particular phases of the problem he is to face, but at the same time he can hardly be presumed to be in complete ignorance of actual issues. The majority of our seminarians will not leave their Alma Mater without a general knowledge of the history of Catholic education in latter days, they may be more or less conversant with the particular struggles that have marked the course of the last century, and above all they may be in no need of conviction of the utter inadequacy of our own public school system to fit our fellow Americans to be what the God of nations expects them to be. Such, then, is the first contribution of the seminary to the equipment of our young priest to begin his labors in the cause of Catholic education. He will go forth endowed with a state of mind that is admirably adapted to the successful prosecution of such an undertaking, and that endowment is the normal resultant of his seminary training. The picture is not too great a departure from reality; there

are exceptions, no doubt, and comparatively few may express a liking for the professorial chair. Yet such a state of mind can reasonably be expected to characterize by far the greater number of those we send forth to continue the mission of the greatest of all Teachers.

If there is room for improvement in this respect, it is to be secured by a more earnest endeavor on our part to foster habits of study among those entrusted to our care, and to make use of the excellent means suggested by the gentlemen participating in the discussion on this topic during the Convention at Cincinnati. A reference to the full report of that meeting will provide us with such suggestions as may be serviceable.

It is not my place to try to enumerate a list of the burning issues now agitating the minds of educators. We can at the present only suggest some general means by which the seminarians may, during their preparatory career, be made fully acquainted with the particular problems with which they will have to deal. Before mentioning these means in detail I wish to give expression to the conviction that it is not practicable to add anything more to the curriculum with a view of preparing our students distinctively for educational work. Indeed, what could be added, unless a course in pedagogy or catechetical instruction? The former is attended with so many difficulties as to verge upon the impossible, and the latter though introduced in one form or another, has but an indirect bearing on our subject in the sense in which I have presented it. However, I do not wish to be understood as advocating a negative or repressive policy in the matter, and therefore I think I may call attention to the following means or opportunities of securing a livelier interest in the general subject of education among our seminarians.

I. In every institution for the education of the clergy there is a course in pastoral theology, intended to

give practical suggestions concerning the various features of priestly work. In such a course the subject of education and school work can scarcely be disregarded. Now, it seems that a goodly portion of a year's work can be devoted to the subject, and an experienced professor should be able to impress upon his class the importance of such work in the ministry and provide the means of becoming acquainted with the actual conditions confronting us at the present time. Particularly will it be possible in such a course to impart such general guiding principles as will enable the future pastor to guard against many mistakes in dealing with the special phase of the problem that he will meet when beginning his work. The relation of priest to pupils and to teachers can be dwelt upon in a general way, and the matter of coordination and method can be treated with sufficient fullness to insure the desirable degree of uniformity. No professor worthy of the name will fail to offer the best that he has to encourage and direct those placed under his guidance in this branch. If he be a man of practical experience in parish and school work—a quality eminently desirable—he will give his class the benefit of his own labors, and will in a large measure contribute to the formation of a state of mind and of will calculated to produce most gratifying results in the educational field. Is there not room for improvement in this department of our work? Are other topics of such greater importance that this one should be unmercifully sacrificed?

II. It is the custom, I presume, in most seminaries to give lectures or conferences to the students on subjects pertaining to their spiritual advancement and to the character of the work they are to undertake. Here, then, it would seem, is another opportunity for emphasizing the importance of educational work in the sacred ministry. A well regulated and methodical course of conferences every year or two would not fail to be productive of re-

sults that would blossom forth in the fulness of their beauty and worth during the years that follow the years of theological study. The five or six years which occupy the attention of the ordinary seminarian afford ample opportunity for the consideration of such a subject. Thought and energy will be necessary to make such conferences forcible and interesting, but it is not too much to ask of any one heartily devoted to the work of forming competent laborers in the cause of religion.

III. It is recommended by many of wide and thoughtful experience that the professors should frequently mingle with their students during the hours of recreation. Aloofness on their part is considered to be productive of more harm than good. Whatever may be one's personal opinion, it would seem that if there is to be such association during free hours, no more commendable subject for conversation could be suggested than the work and practical issues of education. At such a time there is an absence of restraint, and consequently a better opportunity for the communication of ideas and views on this topic, views which cannot fail to be deeply interesting to our young men, especially if the conversation be directed to some actual question or event that is engaging the attention of men who are devoting their energies to the development of educational work.

IV. No one can gainsay the influence of magazines and newspapers. In one sense their share in shaping the opinions of men is out of all proportion. Yet, there are good magazines and good newspapers and there are some that manifest a most commendable interest and sound practical judgment in matters pertaining to our subject. Should we not encourage those entrusted to us to make all lawful use of publications? Can it possibly be objected that the recent regulations from Rome would interfere with such a plan? I think not, and I would bespeak a keener appreciation for reviews and papers that

manifest a purpose of promoting such work. Ought not a publication such as the newly founded *Catholic Educational Review* be of interest and of value to our young men? Has it not set up a standard that merits general approval? If so, who will deny its worth in promoting the purpose for which we are here assembled? Other magazines and papers also set aside a special department to educational work and report the latest items of information in this province. In so far as they do this they are helpful to us and in one way or another may be used to the advantage of our students, so that they may be better able to understand existing conditions in the educational world. There is said to be a conspiracy of silence on the part of the secular press against Catholicism, and while the truth of the assertion applies to European countries rather than to our own land, there is a possibility of utilizing to greater advantage the opportunity afforded by the great daily, opportunities that the priest ought not to slight but to grasp and demand insistently, in order that the whole truth concerning our educational efforts may be made known and appreciated.

V. Another excellent means of presenting and discussing ideas relative to our present subject is to be found in the academies, *seminars*, or societies that are to be found in nearly all our institutions. These periodic meetings of students and professors to listen to the reading of an essay on topics pertaining to seminary work, are admirably adapted to the purpose of emphasizing the importance of educational work. Why not occasionally assign for discussion subjects that deal with actual educational questions? They can scarcely fail to be interesting; indeed, will be much more so than subjects concerning the time-worn topics that are ordinarily assigned for discussion. Delving into speculative matters—the *Quaestiones Domesticae*—is not without its disciplinary value for the average student, but practical matters, and

in particular educational matters, will have a wider appeal and more lasting results should be obtained. This I regard as one of the best means we have for promoting the work in which we are now concerned.

VI. Lastly, by way of suggestion, I would counsel the establishment by this Association of a committee or body of lecturers, composed of men devoting their energies to educational problems, men who may be called upon from time to time to go from one seminary to another to talk to the students on subjects of this order. The plan might be feasible, at least I regard it as worthy of mention on this occasion. The cooperation of the rectors of our various institutions will scarcely be wanting and some practical suggestions might be given to secure the realization of the idea. Surely it would not be impossible to find one or several well-informed priests able and willing to undertake such a task. If it could be done there would be no uncertainty about the advantages accruing from such a course. There are difficulties in the way, but let us hope they are not insurmountable and that the combined efforts of the several Departments of this Association may be sufficient to make these suggestions practicable.

With these considerations I will bring my words to a close. I conceive that there is a relation between the seminary and the general work of education, a relation of cooperation on the part of professors, a relation based on the necessity of earnest endeavor to fit our students to enlist among the defenders of solid education, a relation that is of no accidental character but proceeding from the very nature of our work and involving a large degree of responsibility, a relation of which we are conscious, one that we are not anxious to slight, but rather wish to strengthen and perfect, so that by using the means and opportunities at our disposal, and girding ourselves afresh to pursue with zeal and love the exalted mission which the Great High Priest has committed to us, we



shall continue with ever-increasing success to form new champions in the educational struggle. We shall strive with the spirit of consecration and love, in season and out of season, to equip our young levites with all that is demanded to make them competent, energetic workers in the establishment of the Kingdom of Christ upon earth.

F. V. CORCORAN, C. M.

Kenrick Seminary,  
St. Louis, Mo.

## THE WORK OF THE SISTERS OF THE HOLY NAMES

This was how it originated: Miss Eulalie Durocher was given the opportunity to see the young girls of her native Province of Quebec growing to womanhood without sufficient religious instruction; then grace ripened a plan in her soul whereby she was enabled to come to their rescue. When enterprises are of God they flourish wonderfully. To follow the progress and development of the work undertaken by Miss Durocher back in the early forties of the last century will make this statement evident.

Just one hundred years ago, October 6, 1911, Eulalie Durocher was born at St. Antoine, P. Q. She was educated at the Congregation Convents at St. Denis and Montreal. Three of her brothers, by entering the priesthood, set her a noble example of self-sacrifice; her eldest sister joined the Congregation of Notre Dame. Eulalie intended to follow her sister to the Novitiate but was prevented by illness. She resolved none the less to carry out her pious project when her health would permit; meanwhile she prayed, and waited, and grew strong. God, however, had other designs on her. Mrs. Durocher's death occurred shortly after Eulalie's return from school. Then father and daughter went to live at the parochial residence at Beloeil, where her brother, Rev. Theophile Durocher, was Rector. Here it was that Eulalie had occasion to see the deplorable condition of popular education; for her activity, embracing as it did all forms of charity, brought her into close contact with every class of society.

In 1835, there were in Canada thirteen convents under the direction of the Sisters of the Congregation of Notre

Dame; the Ursulines had a boarding-school in the City of Quebec, another at Three Rivers. Miss Durocher saw that fifteen schools could not provide for the intellectual needs of the rapidly increasing school population of the Province of Quebec. She realized that something should be done, and at once. But how do it? While she was praying for light and guidance the Oblates of Mary Immaculate came to Canada, at the call of Right Rev. I. Bourget, Bishop of Montreal. On their arrival in 1841 they were given the parish of St. Hilaire, their first mission-field in America. A year later they opened a college at Longueuil, P. Q.

St. Hilaire being quite near Beloeil, Rev. Father Telmon, O. M. I., became Eulalie's spiritual director. Through him Mgr. de Mazenod, founder of the Oblate Fathers, was informed of the state of education in Canada and of Miss Durocher's desire to devote her life to its betterment. The saintly Bishop had founded a teaching Order at Marseilles, the Sisters of the Holy Names of Jesus and Mary, and on Father Telmon's representations, he decided to open a convent of the Holy Names at Longueuil where Eulalie could enter. One year, another passed, and it was still impossible for Sisters to come from Marseilles for the proposed foundation. The final decision was an indefinite postponement of the project.

In her hour of disappointment Eulalie did not abandon hope. Why could there not be a new educational Order in God's Church? To many the idea seemed novel and rash; yet the Lord showed His chosen servant how it could be done. Through sorrow and suffering, through trials and humiliations, He led her His way, and she followed humbly and submissively, as can be read in her life, until the Right Rev. I. Bourget, Bishop of Montreal, and Mgr. de

Mazenod, Bishop of Marseilles, urged her to begin an Order at Longueuil. At their bidding and that of her spiritual director, she left Beloeil, accompanied by a holy friend, Miss M. Dufresne, to accomplish her life-mission.

Miss Henriette Céré with her sister Emilie was, at this time, conducting a school near the Longueuil parish church. Eulalie and her friend received a cordial welcome here and together with Miss Céré, they immediately began their novitiate. Rev. Father Guigues, O. M. I., was their ecclesiastical superior, Rev. Father Allard, O. M. I., their novice-master, and Right Rev. I. Bourget, their devoted father, their faithful and enlightened friend. This explains why the "sea-severed" Orders of the Holy Names never had any connection besides the ties of friendship and the bonds of prayer; why the small private school of Miss Céré is revered as the foundation house, the first Convent of Mother Mary Rose's Community.

The beginning was made with thirteen boarders and about twice that number of day pupils. Thus it was in penury and trials, which stimulated the wonderful fervor of the three foundresses, that the Congregation of the Holy Names had birth. The religious formation of the novices went hand in hand with their professional training, and Father Allard was a stern task-master because a competent one.

After several months of preparation, Miss Durocher, Miss Céré and Miss Dufresne were admitted to the Religious Clothing, taking the names of Sister Mary Rose, Sister Mary Magdalen, and Sister Mary Agnes. Two new recruits now joined the Foundresses, Miss Salome Martin, whose home was at St. Philip, P. Q., and Miss Hedwige Davignon, of St. Mathias, P. Q.; the former was known under the religious name of Mother Theresa of Jesus, the latter as Mother Veronica of the Crucifix. If Mother Mary Rose impressed her Congregation with

the seal of her tireless devotedness to her chosen life-work, her maternal tenderness for her Sisters and the pupils, her angelic holiness; if Mother Mary Magdalen became pre-eminently the model religious teacher for her Order; if Mother Mary Agnes was the exponent of mortification and renouncement for all generations of the Holy Names, the next two candidates were to be, one the apostle, and the other the pedagogical authority, of the Community. God takes the means to fit His instruments for His work. The Church has always trained its teachers. A novitiate is a splendid school of ethics where the will and the heart are moulded to the highest virtue. If these preparations are imperative, Mother Mary Rose knew that something else was also required. To accomplish her design of forming efficient educators, she realized that professional training was necessary. Hence after months of constant drill in the school-room under the cultured Father Allard, the Superiors decided to send Mother Theresa of Jesus and Mother Veronica of the Crucifix to Montreal to complete their normal work.

While in the city, the two novices boarded with the Sisters of Providence, and studied methods, and gained additional experience in the schools of the Christian Brothers, under the immediate direction of an able and gifted instructor, Brother Facile. Mother Veronica afterwards tested the knowledge she acquired there, by practice in the school room; then she prepared a pedagogical treatise for the use of the Sisters. The services of Professor Hagan, of Ottawa, were also engaged for the formation of the young teachers at Longueuil. Thus was that part of the edifice built, which was not reared by hands.

Mother Mary Rose, in the meantime, was considering the development of her Community. The present residence was much too small. The number of postulants was increasing, as was also the school attendance. The

parishioners of Longueuil again came to the assistance of the young Community, and provided a larger and more commodious establishment. In this, the second year of existence, the number of resident pupils ran into the sixties, and the day pupils were double that of the preceding year. The three Novices had worked earnestly at their sanctification, had been so generously self-sacrificing in the service of God that His Lordship and the novice-master appointed December 8, 1844, as the date of their religious profession. This became a memorable day for the Community: that morning the Bishop gave it episcopal approbation, and the first government was organized, with Mother Mary Rose as Superior. Within the course of the same year, it was incorporated by Act of Parliament.

Success is rarely a gift; it must generally be purchased at an exceeding cost. The price demanded of Mother Mary Rose was a heavy toll, but God is never bankrupt. Calmly, patiently, Mother faced the financial storms with which she was buffeted. The property which had been given her was demanded back, she gave it; money for its use was exacted, she paid it; new buildings had to be erected, she had them built; more properly had to be purchased or expansion would become impossible, she bought it; and the means to meet her payments never failed her, although she and her Sisters suffered from lack of the very necessities of life; they were often obliged to pass a week at a stretch without bread at their meals. The school flourished, nevertheless, and her daughters have always been grateful to the benefactor who secured for them years of peace for the upbuilding of the work, even if he did try it crucially afterwards. The monetary troubles over, calumny was resorted to, but when God is with us, it matters not who is against us. The Community grew and Mother Mary Rose had the happiness of opening branch houses at Beloeil, St. Tim-



othy, and St. Lin before her premature death, October 6, 1849. She left twenty-three professed Sisters, eleven novices and twelve postulants imbued with her spirit to carry on her work.

Her successor, Mother Veronica of the Crucifix, was a leader in educational endeavor. Her ambition was to broaden and deepen the studies, that the young girls, who were now coming in large numbers to the Longueuil boarding school, might become the valiant women of Holy Writ. Nor was she disappointed. The distinctive educational characteristics of the Sisters of the Holy Names are mainly due to Mother Veronica of the Crucifix.

To Mother Theresa of Jesus, who was elected Superior General in 1854, the Community owes its development. Her gifts of head and heart were extraordinary. We have but to visit Hochelaga Convent to discover what manner of woman she was. In these early days of penury and inexperience she did not hesitate to build an institution that soon became one of the foremost of its kind in America. Mr. Simon Valois, the father of Mrs. Lussier, of Montreal, one of the Longueuil pupils, generously donated the land and erected the chapel, a gem of Grecian architecture. Pupils came from far and near until there were two hundred resident students. These girls are now women well on towards the sunset, they are women who have understood that life has duties and responsibilities as well as pleasures, women who have made the world better by their refinement and their virtue.

But Mother Theresa of Jesus did other things that were wonderful for the times. In 1859, Mgr. Blanchet asked the Bishop of Montreal to send teachers to his distant diocese of Oregon City. The Congregation of the Holy Names had only sixteen years of existence. Mother Theresa of Jesus counted the cost, then appealed to the Community: twelve Sisters immediately volunteered

their services for the new school in Portland, Ore. It was a trying moment for nature. These pioneers of education on the Pacific Coast were quitting home, kindred, and native land, which would be henceforth for them a pleasant dream, but none the less a dream. And yet, they too, knew well that it is a joy to be able to clasp the hands of loved ones when you wish, and let heart speak to heart. The route to Oregon in those days lay by Panama; and six weeks was the measure of the journey to Portland, then a mere trading post for miners. There were hard days ahead, days of poverty and ceaseless labor, but the end was attained, thanks to the noble women who understood so well how to train the intellect and form the character. From St. Mary's Academy and College, as from Longueuil and Hochelaga, have gone out women who would be a credit to any institution and who are an honor to their country.

"Conditions are not pleasant in America," a Russian nobleman said to one of St. Mary's Alumnae, "when you are liable to have to sit at table with the daughter of your washerwoman."

"I am proud," she replied, "to claim as my native land a country where intelligence is king, and education the aristocracy."

She was the wife of the American Minister to Constantinople, and true to the spirit of the Rules, this woman like so many others, was educated according to her state in life. "What inspiring pages of domestic life could be written on the pupils who have passed out of the many schools that grew and prospered on the Pacific slope!"

Mother Veronica of the Crucifix herself came at the Superior General's wish to direct the houses at Portland, St. Paul, Oregon City, The Dalles, Salem, and Jacksonville. If these schools "command distinction," as Right Rev. Edw. J. O'Dea, recently wrote, it is due, in a great measure, to the energetic foundresses. In 1892

Mother Mary Margaret brought the studies up to a high standard; she had St. Mary's chartered as a college and spared no effort to fit her Sisters for the work of higher education.

Key West, Fla., and Oakland, Calif., were a result of Mother Theresa's visit to the West. The many academies and schools in Washington, Oregon, and California are the outcome of her zeal. We are astonished today when we reflect on the magnitude of her plans, but their realization and success convince us that they were inspired by the Holy Ghost. Windsor, Ontario, and Albany, N. Y., also sprang into existence at her word.

With Mother Veronica of the Crucifix to stimulate the young Sisters with her own love of study, and Mother Theresa of Jesus to dare and do all things for Christ's little ones, the Community spread and carried afar its educational ideals. God was surely kind to Mother Mary Rose's daughters. He called the Mother home early, but He ranged strong intellectual women under the banner of the Holy Names who did the work that their Mother had planned.

"Help the clergy in every way you can!" has been a frequent recommendation of the Foundress. Wherever her daughters opened schools in the West, they boarded the Pastor and took care of the sanctuary and the sacristy until the country was developed and the priests' maintenance secured.

With that spirit of progress which has always marked the Community of the Holy Names, Mother Mary of the Rosary at great expense built the new boarding school at Outremont, near Montreal. Recently, in the administration of the present Superior General, Mother Martin of the Ascension, Normal Schools have been opened at Seattle and Spokane in the State of Washington; and at Valleyfield, P. Q. All grades of schools, as well as schools for all classes form the life-work of the Sisters of the

Holy Names. The students of St. Mary's Academy, Winnipeg, have taken public examinations for many years past, and enjoy the advantage of securing degrees under the system of affiliated colleges which constitute the University of Manitoba.

"To educate young ladies according to their station in life," is in the Rules of the Order; and Rome in 1901, gave the final approbation to the Constitutions. Yet, the Sisters twice departed from the prescribed end. They closed their school in Jacksonville, Ore., in 1868, when the black smallpox made a charnel-house of the beautiful town. All the citizens, who could, fled. Husbands abandoned their wives; and mothers, their offspring. But Sister Francis of Assisi and Sister Mary Edward went among the plague-stricken during those six awful weeks of death; day and night they were at the post of danger while strength remained. At last the violence of the disease spent itself through lack of victims, and the Sisters went north to recuperate. Sister Francis of Assisi's health never returned. She lingered for two years before answering the Lord's home-call. She had given her life for her neighbor, what could she have done more? Sister Mary Edward still lives to tell the tale of these terrible days among the dying who were decomposing before life was extinct.

On another occasion also the Sisters abandoned their books, this time to open one of their schools to the nation's defenders. It was during the Spanish-American War when the hungry regiments reached Tampa, Fla., without provisions. The young ladies of Holy Names Convent, Tampa, aided their teachers to brew tea and make coffee, etc., for the famishing men. The Convent of Mary Immaculate, Key West, was turned into a hospital, and handed over to the United States authorities who trained the Sisters in what short time they had to care for the wounded. During a scourge of yellow fever on

the Island, the Sisters had once before sent their pupils home, and devoted themselves to the pest-stricken. There was happiness in soothing the last hour of the dying, or in helping nature in her efforts back to health.

To be the least among the helpers of Holy Church is a great joy; to do work that will reflect her spirit, make known her greatness, and spread her light is almost an apostolic privilege. To have over 1,300 teachers banded under one General Superior—for thank God, during the march of the years, there has never been a branch lopped from the tree—is surely the fulfillment of the prayers of the humble yet virile woman, who with a prophet's eye and a prophet's ardor saw what could be done for education and how to do it.

Today there are nine Provinces of the Order, whose respective Provincials lighten the burden of the General Superior and her five Councillors. Silently, slowly, God raised up the citadel. With the Holy Names for watchword, we pray that we may long be able to speak of victories in the hard fought field of modern educational endeavor.

S. M. G.

Montreal, Canada.

## READING IN SECONDARY SCHOOLS AND COLLEGES

The main purpose of this paper is to discuss how we may promote the right kind of reading in our high schools, academies and colleges. Along with the belief that reading constitutes an essential part of education runs the conviction in the minds of many if not most educators that our young people read neither wisely nor well. They do not read the right things, or they read them without appreciation, and they read the wrong things. Assuming that we are agreed on the need of reading not only as part of a course in English literature but also as a very essential part of an education that would be liberal and humane, our problem becomes mainly one of ways and means to reach an end. That end indeed should not be forgotten. The aim of a study of literature is not the mere acquaintance with the facts, titles, names, dates of the meanings and genealogies of words, but understanding and appreciation of the life of literature; it is the assimilation, and not the accumulation, of the knowledge to be derived therefrom. The student mind is a living organism, not an apartment house. It must grow and develop by an inner force; it has not to be furnished or decorated from without. To teach the young mind to reflect, to convert to its own uses what it knows, to turn knowledge into power, is the teacher's function whereby he will reduce the number of average men and women in the world. For the average man or woman is the man or woman who does not think. We shall consider reading, then, as a means to this larger end in the study of literature.

Here is the case as we meet it concretely in the class room. The average age of a high school freshman is 15,



of a college freshman, 18, while the age of an academy freshman, we presume discreetly, is somewhere between the two. In the grades, work in English is largely limited to the study of grammar, so that the high school freshman has done little if any formal reading in English. This is not to say he has done no reading. Even if the home does not supply him with books, in this day of readily accessible public libraries he has probably come into close contact with books and done some if not considerable reading. In the cities the juvenile section of the library is, I believe, well patronised. So that at 14 many a boy and girl has formed a taste for reading, at least for a certain kind of reading. But that matter is negligible for the present. The important thing, from the teacher's standpoint, is that here there is ready for his use a tool, an instrument for him to play upon, a force and power which he has but to direct. The case is the same for the student who comes to college with a formed taste in reading. The professor's task is comparatively light. He has but to mould an existing medium, he has not to create his materials.

But, on the other hand, there is the high school freshman, and, more incredible, the college freshman or high school graduate, who has not acquired a taste for reading. Here the teacher or professor must start from the ground up. First of all, he must himself be a man of wide and deep reading, with a true relish for literature and a true sympathy for human nature, not as an abstraction but as personified in the dull, indolent, or unwilling pupil before him. If the teacher himself is fully convinced of the need and the advantages of reading, if he is on fire with the love of literature, with an enthusiasm in method intelligently controlled, he has made the first long step in the direction of creating the interest lacking in his pupil. For we may as well face the fact, painful as it is: too seldom are we teachers thus equipped in mind or temper, and in

some measure the absence of right reading in our schools and the presence of wrong reading is due to the teacher who is only half convinced in the cause, only half equipped for the the work, and consequently but a blind—or at least one-eyed—leader of the blind, a cistern without water. The low stream points to a low source. A teacher who is not in love with literature and in love with life, the only key to letters, a teacher uninformed, about whom lingers some superstition of the dangerousness of literature, a teacher who stoops—mayhap from compound interest or test-tubes—to literature is the first difficulty in the problem of reading in secondary schools and colleges. Until in the teacher's mind the library takes at least equal footing with the laboratory in vain will any effort be to give reading the place it ought to have in the school curriculum.

Supposing, however, the teacher rightly equipped and zealous in this particular work, confronted with a pupil or class, deficient in this matter of reading, whether in high school, academy or college, with what lights on method can we furnish his good intention? Such a teacher, we would again remark, has already made a long stride in the right direction simply by being what he is; for not machinery, devices, or methods so essentially are needed as the enkindling spirit, the love of literature. Here as elsewhere, *cor ad cor loquitur*. So much being premised, the teacher will succeed in his purpose in proportion as he understands his pupil or his class, in proportion to his influence over the individual or the group, and in proportion to the aptness of the selection of books which he makes for the one or the many. These three elements count for much at the very start. It all comes down to suiting the nourishment to the organism, but to do this, understanding of the condition of the organism, power of personality to make one's prescription effective and, obviously, as we have previously intimated, knowl-

edge of the range of remedies, i. e., knowledge of the resources of literature itself, are necessary on the teacher's part.

The mind grasps only what it is prepared to receive—"the eye sees only what it brings with it the power of seeing." Keeping that as a cardinal principle, let the teacher be concerned to reach the nerve or cord which a particular book or selection may be expected to touch. For example, the instinct of self-preservation is strong in the boy. Consequently his mind is in readiness to assimilate the literature of war and adventure. Drayton's "Agincourt," and Tennyson's "Revenge" and "Charge of the Light Brigade," and the ballads of Henry Newbolt will hold and thrill many a boy on whom "The Psalm of Life" is lost, not because they are better poetry, that is not the question, but because he has the means of understanding them better. Similarly, most narrative poetry, such as the "Rime of the Ancient Mariner" will appeal. The same is true of prose reading. I have known a class of boys in high school work to follow breathlessly an hour's reading of the old chronicle account of the Battle of Hastings. The teacher at first must take what he can get in the way of preparedness for reading on the pupil's part, and work on that. I know of one splendid and desperate professor who was reduced, in the beginning, to read a dime novel to his class, a class that he subsequently brought on to the love of Ruskin. Applications will vary greatly, but the principle remains that the selection is to be governed by the pupil's preparedness to receive it.

When the pupil is unready, however, his disposition can be worked upon; curiosity can be aroused, interest stimulated. The ways of doing this are simple but there is sometimes need of delicacy. Praise of a book often is fatal to its appreciation. It is like the laudatory introduction given a speaker, often it defeats its purpose. If

you can touch some vital nerve in the student you give the book a better chance. For example, you desire him to read Newman's *Callista*. "Here," you say, "is the first of the psychological novels, and yet a book that has never been allowed the importance it really has. Now, you will meet discussion of novels, psychological and other, everywhere. Not one man in fifty will know about this book. Here is your chance to be one man in fifty." There you give the student a motive, not the highest motive possible, but you touch a vital spot, his desire for conspicuous excellence, and you have said no praise derogatory to the book. He takes it from you as a matter of course that the book is worth reading. Charles Warren Stoddard is an author—a Catholic author, too—well worthy of the most liberal reading in the class room and out. And he may be approached in a number of ways, apart from the primal way of the student's preparedness for his writings. Does the Catholic want to have one superb stylist among Catholic writers in America to refer to in this or that discussion of the merits of our contribution to literature; does he wish to have for citation and for his own satisfaction an instance of perfect conversion; is he anxious to see the blend of East and West influences in a peculiarly susceptible temperament, let him steep himself in Charles Warren Stoddard. Other motives, varying with the reader, the teacher, and the author to be approached, may be discovered to place a book in the right light for the student, to create an interest where there was none, or to rouse a dormant curiosity. In all this work of immediate influence, the teacher will succeed best where he best persuades the particular pupil that this book is just the thing for him. In such attention, there is a subtle compliment which the ordinary student will appreciate, and on the teacher's side there is no reason why such a compliment may not be sincere.

Outside the formal reading of the class room and apart

from pure pedagogy there are ways to stimulate interest in reading. At all times we read for delight which is the final motive of art. Here, pleasure and profit are one. There is reading for information, but that is rather study, and there is a scientific reading, the close, intensive consideration which is given a text in the class room, and this, too, is scientific study, whether of philology, of logic, the laws of thought relation, or of literary structure. But reading as we use it here is reading for life and enjoyment, for appreciation and the resultant assimilation of knowledge which means general intellectual development. Such reading is its own reward, and college students, at least, can be got to understand that this is so. They like to be told that they are wealthy mentally, or may become so, win the knowledge that alone is power, simply by addressing themselves to the mastering of a few great books. And the satisfaction that comes while this work is being pursued, in returns got along the way, justifies their faith for the ultimate result. For younger students a motive less high may be invoked, for example, honors, or exemptions.

Give a medal for reading as we do for writing and bookkeeping; or allow exemption from this or that class duty, class attendance, or examination, provided a certain achievement is made in right reading. This method is mentioned, though it presents academic difficulties, and there is no intention here of according it full approval. This plan, however, might be followed. In high school work, offer an alternative in the course of the history of literature; either a course of study in a reputable textbook with necessary selected readings, or a course in the history of literature wholly by reading, groups of authors and works being selected and set by the teacher. Provided such reading were done under the proper direction there is no doubt which would be the better course in the history of literature inasmuch as it is infinitely better to

know literature and authors in their works, than to know about authors and know their writings scarcely at all. In advanced college work the plan is actually followed where there is a course, for instance, in Shakespeare, but what more profitable work in English could a college freshman do than that involved in a detailed and careful reading, let us say, of Newman's *Idea of a University*. Assimilating the knowledge therein contained,—and that would be a liberal education—he would arrive as well at a juster appreciation of style and do more for the acquiring and improving a style of his own, since style is really a work of thought—"thinking out into language," Newman calls it—than by any amount of formal and explicit drilling on those elements standing unrelated to living literature and alone.

A quickening method that may be applied outside the class room and in connection with it is the reading circle, or society for reading alone. In union there is strength. The spirit of reading is contagious, books circulate, readers make readers. The teacher has achieved a great result when he creates a reader who will create other readers. Gather these forces together, give them an organization and a purpose, allow the society special privileges, and hold it to strict compliance with its own regulations, make membership in it every way desirable and advantageous. In this way you will put reading on a footing of honor which at present it lacks in the minds of most students.

An organization of this kind exists at the University of Notre Dame, and I have been asked by the committee of this association to outline the methods of the society. "The Apostle of Religious Reading" had its origin in the requests for books made by students to one of the prefects in Brownson Hall. The prefect in question at first loaned his own books, few in number and sober in character. These were faithfully read and returned with requests for others. Then there arose in the prefect's



mind a project of founding a circulating library of good solid reading. This library should be supported by nominal fees paid by faithful readers and by contributions from without. In two years and a half upwards of two hundred books have been secured in this way. These books are practically all by Catholic authors, American and English, and are the very best of their kind. With the development of the work, the idea of religious reading has been gradually modified into good reading, amounting to nearly the same thing substantially while allowing a wider range in the selection of books. Thus it has come about that the library is made up largely of fiction, wholesome Catholic fiction, and when one reflects on the kind of books and magazines this Catholic fiction has supplanted for many of the library's present patrons, one sees that, after all, it has not fallen short of its initial religious ideal. Located in Brownson Hall, the library is none the less open to the students of every hall of the University. In each of the halls there is a promoter who each week goes around with a basket or suit case of books offering a selection and delivering the goods, literally, at the student's very door. In this way many are supplied who would be reluctant to hunt up books for themselves. This means reaches those who would not read otherwise, and it is a convenience as a timesaver for the eager student. Here is a typical complete card of a college freshman representing a year's reading:

- Life after Death (Vaughan).
- Dangers of the Day (Vaughan).
- Means and Ends of Education (Spalding).
- The Coin of Sacrifice (Reid).
- 'A Royal Son and Mother (von Hügel).
- 'A Sin and Its Atonement.
- A Troubled Heart (Stoddard).
- A Day in the Cloister (Camm).
- Carmela (Reid).

Vera's Charge (Reid).

The Lepers of Molokai (Stoddard).

Poems (Tabb).

A typical list of a preparatory, or high school student, shows the following:

A Sin and Its Atonement.

Thoughts for All Times (Vaughan).

Martyrs of the Coliseum (O'Reilly).

Sins of Society (Vaughan).

The Divine Story (Holland).

Fabiola (Wiseman).

Holy Mass (O'Kennedy).

When one remembers that the library counts about two hundred steady readers one surely must say it has been successful. This success is due first to the untiring zeal of its founder and chief promoter, Brother Alphonsus, C. S. C., to its accessibility, to the personal propaganda, as it might be called, which is its distinctive note, and finally to the range and excellence of its books.

This suggests a final question,—what to read. For school room work the answer is simple, the classics, of course, and, let me add, the classics in whole, not in part. Selections, "elegant extracts"—anathema on the name and the thing. These are the cream, the sweetmeats of literature, and one can no more acquire a reliable taste in literature from dining off them than he could hope for good health on a diet of bon-bons and ice cream cones. The masters are not always on the heights, they are not at their best on every page, there are slumps in great books. Why spare the young reader the stretch of desert that alone gives the oasis its full sweetness? Why take from him his best background for appreciating the author's highest greatness? Rather, let him wrestle with his author, where need be, and he will the more genuinely and gratefully rest in his great passages. And he will know life the better. I would make an exception for

poetry in favor of a book like Palgrave's *Golden Treasury*, or Mrs. Meynell's *Flower of the Mind*, or *The Oxford Book of English Verse*. Poetry is poetry or nothing. And in poetry, moreover, individual poems are complete in themselves, and are consequently not "extracts" at all. In the three anthologies cited may be found all the gold of English song. Gradations of readings have been made by competent hands and editions offered for school use, so that this matter need not be here touched upon.

Class work will do much if it makes a reader of the student when outside the classroom, and it will do little if it fail of this. To get our young people to sit down contentedly with the world's great books is to counteract some of the intellectual and social faults of our American people. When fashions of mind, no less than of dress, of books and even of physique, change almost hourly, we are cursed with the vulgar ambition to be up to date. We are impatient of process, we want immediate results, we are irreverent of the past, whether of yesterday or of Thebes. We hurry through things, we make short cuts. One enterprising firm of publishers exhibits this tendency in the strongest light by offering an abridged edition of the great masterpieces of literature, thus furnishing an express subway course through the literature of the world. Our own books notoriously reflect this tendency. They are, as some one happily termed them, the moving pictures of literature. These thousands of dollar and a half or dollar and a quarter volumes that issue daily from our publishing houses stand to the works of Dickens, Thackeray, Sienkiewicz, as the nickleodeon to the drama of Elizabethan England. They present only the most superficial view of life, highly colored often by a flamboyant personality. From the masters we get life as it is, while, as Professor Babbitt says, "much of modern literature merely encourages to sentimental and romantic revery rather than to a resolute and manly grappling

with the plain facts of existence." There is a quality of sobriety about the great books and a discipline that serves as a stimulus to the will and the moral side of man. Between the mind and character of the man who has read these books and the mind and character of the man who has fed on the Bob Chambers' of literature there is the difference there is between a steel lance and a roll of putty. There is a bracing atmosphere in the classics, an air in which the weak grow lusty and the strong are made more mighty. The restlessness, the softness, the irreverence, the whimsicalness of our time will meet one strong corrective in the intellectual discipline to be derived from the habit of reading the world's best books. To form that habit in our own young people, to give them the power to be wise and happy at the same time, is a worthy work for any Catholic teacher.

CHARLES L. O'DONNELL, C. S. C.

Notre Dame University.

## A TRIPARTITE AID TO RELIGIOUS EDUCATION

### PART I

Catholic education has been primarily established for the salvation of souls through the medium of daily religious and moral instruction. Does the work of the religious educator in this direction end with the little morning talk? By no means. God is first, last, and always; not in one thing only, but in all things. To teach rightly, is to deal with the human heart, to plant therein a love of what is true, good, and beautiful; and religion is but one of the means to attain this end. "What ever is, is good." Truth, the ultimatum of all knowledge, is God's. All truth, then, emanating from Him should return to Him as the water flowing from the fountain returns thereto. It is an axiom of common sense that all the means should harmonize and be subordinate to the end. So, in the teaching of profane branches, many opportunities arise to remind us of the end in view and furnish means for its attainment, which is to have our pupils seek God and His Kingdom through the world in which they live. He is everywhere; all things are but finite limitations of His infinite bounty; Nature is but the mirror of His perfections.

We teach to impart, holding with firm conviction that knowledge is good and worthy of our best endeavors. While, to know, is good; to be, is better. The knowledge without the proper being is a dangerous weapon in the hands of a human creature; so, while we inculcate knowledge, we endeavor to perfect our pupils in their being, and it must stand to reason that the one should aid the other. The Wise Man says: "With all thy getting, get understanding," and what is understanding, if not a correct notion of right, of truth, of justice? Justice is the

King of the Cardinal Virtues, the sum total of the wisdom of the ancient Philosophers. We do not highly value a Sunday religion; in the same manner, the courses of study in our schools would be barren of proper results if religion did not permeate and vivify all.

Of the branches taught in our schools, which will be helpful in attaining the end of religious education, there are three which preeminently partake of religion, while apparently seeming apart therefrom—science, literature, and history. Yet, we need not make these lessons religious in the strict sense of the word; a tactful teacher can often inject religion without seeming to do so. This is not only useful, but even necessary to be true to our vocation. In the world at large, most men have an aim, be it money, position, or fame. All desire success in their chosen sphere; no means are left untried to assure it, be they ever so insignificant. Often, their endeavors are worthy of a better cause. How imperative, then, is it for us to keep in view our lifework, which is God's! During His life on earth, He never lost sight of the end; and for its ultimate success, He laid down His life. To us, He has imparted the grace to continue His work; not only that, but He has set us the example: "He taught as one having power." Well might the Scripture add to us: "Go, and do thou in like manner!"

In the teaching of science, many opportunities are afforded to show its correlation to religion. Science here is not to be taken in its broadest sense, but is restricted to the natural sciences. The metaphysical, as treated by Catholics, are religious directly and indirectly; otherwise, we would have an incongruity in the form of a soulless intellect, or treat of principles and laws while ignoring the Author.

In our day, men with their highly formed intellects, minus the coordinated training of the heart, in their pride and mad rush for notoriety, are gradually rejecting the



Supernatural, and losing faith in a personal God. Our Catholic youth need no confirmation for the existence of God or His revealed Religion; such has been implanted in their souls by Baptism, strengthened by Confirmation, nurtured by a fond, pious mother, and carefully guarded by a selfless, devoted teacher. Happy, blessed the child with these safeguards! No wonder so much is expected of him from the fountain head of all his goodness—God's Holy Church!

Thank God for the Faith! But let it not be a light hidden under a bushel. Too timid we have been. The days of the Catacombs have long since passed. "So let thy light shine" must be the motto of the Church and her valiant sons if the unbelief of the present is to be checked. We need make no stir; simply let the light shine. Light makes no noise; it peeps through crevices unobtrusively; it illumines in the open unimpedibly. Numerically we are strong, in proportion should our influence be in the moral order. "Then conquer we must, for our cause is so just." But conquer we will not, unless we make use of the proper means, just the very ones which the enemies of religion use to bring it into discredit—vigilance, activity, and determination.

The age in which we live fastens itself on to the latest fad, good or bad. It lives or dies according to the number and zeal of its propagators. Should we rest on our oars? Should ours in later life be dashed headlong in the whirlpool of modern vagaries to their own destruction and the discredit of the Religion which fain would throw the saving rope of grace? Then we must be up and doing: against vigilance in the wrong, we must be vigilant in the right; activity against activity; determination against determination. Our vocation demands it of us, the Church looks to us for it, and God, Himself, expects it of us. True, it is, that Christian virtue has ever been symbolized by the modest violet; but, when it is threat-

ened by being ruthlessly trampled upon, self-preservation demands that it shall live, and if needs be by open fight with moral arms. Christian Faith loves the quiet of seclusion; but when quiescence amounts to pusillanimity, virtue ceases to be, and borders on vice. We must, then, form our pupils to be soldiers in the moral order, and science is one of the means to the end.

In the world of science there is a class of men who use satire and ridicule with all their poignant force to reflect discredit and disbelief in religion. False science would dethrone religion; real science must be used to keep it enthroned. When our Catholic youth mix with the world, and possibly hear their religion made little of, and themselves termed "priest-ridden," will they, with the divine glow of the real manhood it is our blessing privilege to try to instill, stand up and put the scoffer to shame and confusion by the very means he used to confuse? Or, must our youths blush, and by a silence affirm, or at least, give the impression that they know not what they believe? Let us not trust to ingenuity, or rely on the occasion making the man, but forestall by a thorough drill in maintaining God through the world which He has created. It is true that the student acquires a knowledge of the origin of the world in cosmology; but how few, comparatively speaking, ever reach that stage in the college curriculum! We are dealing with the many, not the privileged few, and we must try as far as practicable to make up for them the loss which we regret it is theirs to sustain in not benefiting by the advantages of higher Catholic education.

We must teach wherein the so-called man of science is wrong in his conception, or rather nonconception, of God and revealed Religion. The man of science will not believe religion because he does not understand it. "The Church asks too much of reasonable men." The simplest school boy can readily see, if pointed out, the very incon-

sistency of the doubter. What of Nature? All the great scientists were, and are, as little children sitting at her feet, drinking in unquestionably the little she vouchsafes to give them. They never doubt; they dare not question her authority; they are all eagerness to learn more, never able to learn all. Before Nature, the scientist bends his knee and says his "Credo" with as much reverence and more awe than we do when we bow before the God of Nature. In Nature, the scientist believes that which he does not understand, and neither sees. He believes that the grass grows. Can he see, can he understand the process underlying the growth; the intussusception of moisture by the roots whereby the little blade is endowed with organic life? He believes in electricity because he sees its *effects*. Can he tell what the little fluid is which runs our cars, lights our houses and streets, and even cooks our food? Nature balks him at every turn.

There are some not of our Faith, who in the pursuit of science realized their own littleness, notably, the late Lord Kelvin, who said: "Scientific thought is compelled to accept the idea of creative Power." Further he stated, in speaking of his achievements during his fifty-five years of research: "As regards electrical and magnetic force, the relation between ether and ponderable matter, I know as much now, as I did fifty-five years ago." The same eminent physicist more than once was heard to say that the closer he came in contact with the secrets of Nature, the nearer he approached to Nature's God; a thought which we cannot too deeply impress on the growing, inquiring mind of youth.

Despite the proofs of God's existence, we now and again hear the foolish statement that this world is a fortuitous concurrence of atoms. Its absurdity is nicely shown by a story which runs to the effect that a man once unknowingly found himself at his own home in the midst of a company of pronounced atheists. While listening to

their blasphemous tirade, the clock struck. "Gentlemen," he said, "this is a wonderful age. You heard that clock strike. Its contrivance is phenomenal; it came together without human agency; every cog and wheel is in its proper place; it need never be wound." The company laughed; but when they saw his apparent earnestness, they began to doubt his sanity. As he persisted, a heated argument followed. By adroit questioning on his part, he led them to affirm that the clock was regulated by the sun-dial, which in turn was dependent on the sun. "Gentlemen," he concluded, "I can no more believe that the sun which is the determiner of time and the center of the Universe came into existence of itself, and of itself, keeps in motion the clock-work of the stars and planets than you can believe the same of that simpler, little clock." It is needless to state that silence and confusion reigned supreme among the group of scoffers.

Furthermore, in our dealing with elementary science in the class room, we should touch on the position which the Church has ever held in regard to scientific progress. That she is inimically inclined thereto, is as old a calumny as the so-called Reformation; and has as often been successfully refuted as it has been falsely uttered. Still, it requires but an opportune occasion to bring it forth from the depths of ignorance and malice. Why, if Halley's comet were to reappear tomorrow, the supposed Bull of excommunication would be raked up from nowhere, and we would be accused of once having hurled it at the unoffensive, disappointing little trail of light! The Church has ever been foremost in scientific research, and her ablest minds have been, on that account, the greatest benefactors to the human race. The strongest point to attest this, is the rebirth of the science of anatomy under the patronage of the Popes, after it had lain dormant for six centuries by reason of the barbaric wars of Europe. Here, too, a Bull of condemnation was given out by Boni-

face VIII, which, when read properly, will turn out to be in reality but a prohibition against the pagan custom of cremation. But the main point on which the accusation rests, is the Galileo case. That the famous scientist was condemned, no one denies; that he was condemned for being scientific, or that he was subjected to torture, is but a fabrication. Galileo brought the trouble on himself by reason of his own obstinacy in holding as a fact that which was only a theory; and today, the scientists who would pity him and scoff at the benightedness of the Church, admit that his theories were wrong. At most, he was bidden to keep silence until he could support his reasoning by proofs. He was silenced by the Roman Tribunal which is not the Church. A writer in the "Edinburg Review," who, on account of his not being of our Faith, thereby gives more weight to his words in this instance, says of the case in question: "The myths created by ignorance or fraud, in treating of Galileo's condemnation, have been dispelled. The dungeon, the rack, and the horrors of solitary confinement has disappeared from authentic history." In fine, he was condemned for being unscientific; for encroaching on the Bible to support his theory, which like the Constitution, to the country, is sacred to the Church, and neither admits of private interpretation; his condemnation consisted in being reprimanded; his confinement was of twenty-two days' duration in one of the rooms of a palace, where he had the freedom of the place and the intercourse of his friends at his own pleasure.

More far reaching than preparing our pupils to enter the field of controversy, which is only a possible contingency, is the benefit accruing to themselves from the study of the natural sciences. As they grow older, and the so-called American birthright prerogative of freedom possibly asserts itself in the shape of independence of thought, which might incline them to regard the myste-

ries of Religion in a critical light, the knowledge of science should come to their aid and teach them the utter futility of searching into the secrets of the Almighty.

Religious dogma should be no stumbling block to the Catholic educated youth. He has learned that science in the natural order is dogmatic, unrelentingly so. Why not religion, even more so? God rules over both. The youth sees that dogma permeates chemistry. If he disregards the most minute of rules in compounding or in analyzing, will he obtain a resultant? The Law of Definite Proportion is fixed, irrefutable; and, incidently, useful to show by its simple words the sublime truth which Edison calls, "the presence of an All-pervading mind" as an evasion for his recent unscientific utterance that he no longer believed in a Personal God or a future life. Mathematics are based on axioms, which no sane man denies because he cannot demonstrate. The boy or girl readily sees this in the beginning of geometry. They likewise know that heat, light, and sound are but hypothetical as far as human knowledge extends towards their nature. They should thus understand that if, in the natural order, things are incomprehensible, that it is more reasonable that the supernatural, which transcends the natural, should be unintelligible to mortal man who cannot rise above his nature any more than water can go beyond its level unaided.

Finally, science is most useful to us in accomplishing the end of our work by reason of its Catholicity. Depending, as we are obliged to, for the most part, on text-books from an indifferent, if not a hostile, source, we never find the name of God mentioned nor the religion of some of the most eminent names connected with scientific achievements. As we do not expect it, we are not disappointed at not finding it; still, the omission should be supplied by us, simply to attain the end in view. In all departments of science are to be found Catholic names;



names, that shed their luster, not only on scientific lore; but the Religion which was to them a source of inspiration.

The very beginning of scientific knowledge lies in experiments. Albertus Magnus, a Dominican saint, was the first to point out the wisdom of a direct appeal to Nature to learn her secrets. Francis Bacon, a Franciscan, is called the "Father of Experimental Physics." To Copernis, a priest, is attributed the discovery of the solar system which bears his name. De Vico, a Jesuit, first discovered the existence of comets; another Jesuit, Secchi, originated the investigation of the solar spectrum. The "Father of Modern Chemistry," is a Catholic, Anthony Lavoisier. The founder of the modern science of bacteriology is the immortal Pasteur. The most renowned mathematician is the devout Pascal. Every day we hear the terms: volt, galvanic, ampere; and each corresponds to a devout Catholic, the last named found solace and pleasure in teaching the simple truths of the Catechism to the young. Roentgen and Marconi are but recent benefactors to humanity; and, at the same time, belong to the Church.

These are but a few of the many illustrative names to be used to impress our youth that their Religion claims learned men as well as those who are holy; that sanctity, far from being a hindrance to learning, is a help thereto, inasmuch as virtue clears the mind and prepares the way for the inception of truth.

With the school library usefully adorned with a set of the Catholic Encyclopedia, biographic sketches of such men can be required as an exercise in composition, and a more lasting impression will be made. Such an impression is vital to our interests. Why lay so much stress on Catholic names? Does it not savor much like the boasting we hear every time we have a Catholic elected to public office, as if the Church sought such, or could be benefited

thereby. But, here, the case is different. We have an end in view; we hope to inspire pride of Faith; from pride will spring admiration; from admiration, love; from love, practice; and, in practice, the fondest hopes of the zealous teacher are realized, and science will not have been taught in vain.\*

BROTHER JULIAN, C. F. X.

Louisville, Ky.

---

\*Literature and History will be considered in separate numbers of the *Review*.

HON. WILLIAM CALLYHAN ROBINSON, LL. D.

On Monday, November 6th, William Callyhan Robinson, Dean of the Law School of the Catholic University of America, passed to his reward. He died as he lived, among his books. Those who knew him best say that his departure from this life was as he would have wished.

Born in Norwich, Conn., July 26, 1834, his early education was received in private schools and at Wesleyan Academy. In 1854 he was graduated from Dartmouth College with the degree of A. B. His Alma Mater conferred on him the degree of LL. D. in 1879, and in 1881 Yale made him Master of Arts.

Eleven years after graduating from Dartmouth he practiced law in New Haven. He was a lecturer at the Yale Law School from 1869 to 1872, and Professor of Common Law in the same institution from 1872 to 1896.

As Judge of the New Haven City Court he served from 1869 to 1871, and thereafter was Judge of Connecticut Court of Common Pleas till 1895, when he organized the Law School at the Catholic University of America. For sixteen years he labored earnestly as Dean of the Catholic University Law School, delivering his last lecture on Friday, November 3d.

His most celebrated works are "Life of Ebenezer Beriah Kelly," "Notes on Elementary Law," "Elementary Law," "Clavis Rerum," "Law of Patents" in three Volumes, "Forensic Oratory," and "Elements of American Jurisprudence." He contributed to legal periodicals from 1867 to 1910 and was Editor of the Mirror of Justice in 1903. He was considered an authority on Patent Law and sent one of his pupils to Japan to revise the patent laws of that country for which he was highly honored by the Japanese Government.

Our late Dean was not born within the fold of the Catholic Church. He was educated for and became an Episcopalian Minister. As a Minister he found himself still searching for the truth and his legal bent of mind with its capacity to weigh evidence brought him into Mother Church. Then and throughout the remainder of his life his unyielding loyalty to truth as it was reflected in the mirror of his own soul, seemed to many to be his most prominent attribute. Conviction, begotten of reason, developed in later years into sublime faith, and his satisfied belief, that the quest of younger days had ended happily, gave him an equipoise that but few attain. Once certain that he had acquired a knowledge of Divine Truth, the unfolding of the Common Law was easily grasped by his mind and he became a Master of it early in his legal career. As explanatory of the fact he probably would use at least as positive language as another who has said: "The law is the outcome and the result in all the great features that give character to it, of the principles of natural right and justice wrought by sound reasoning and long and patient experience into salutary adaptation to civil conduct and human interests. In the growth of the structure that has thus arisen Christianity has been a predominant influence. Whatever cavil may be raised about the religion we profess, its history remains, and the influence of its morality is undisputed. It has been truly declared to be a part of the Common Law; and he has studied to small purpose who has not learned how large a part that is. If the world can do without Christianity's teaching, the world's law cannot dispense with the results of it."\*

The Late Dean had the teaching instinct. It was love of that profession that induced him to co-operate in founding the Yale Law School. Tempting offers to return

---

\*Edward John Phelps, "Orations and Essays, The Relation of Law to Justice," p. 105, New York, 1901.

to private practice came frequently but remained unaccepted. How well he taught at Yale was attested at the Commencement Exercises in June, 1909, when a tablet to his memory was unveiled at that institution, President William H. Taft being present.

His acceptance of the call to the Catholic University in 1895 was in keeping with a sacrificial trait not too common even among teachers. At the age of sixty-one, when most men fortunately circumstanced are not assuming unnecessary burdens, he undertook the task of founding another School of Law. In doing so he believed that he had a mission to perform. Through all the earlier years of struggle he was striving to raise the Law School to the high level of the other departments of the Catholic University of America. Just as bright days dawned and the School of Law was being filled by eager students Judge Robinson was summoned by The Judge of Judges.

How well our late Dean's mission was performed at this University another time and other men will determine. In the interval most will agree that the mental attitude, wherein daily duties are a mission, must raise the value of any teacher's work from the plain of time-serving to the height of a labor of love. Without this latter no teacher can be great.

May his soul rest in peace.

THOMAS C. CARRIGAN.

## A HASTY INFERENCE

The following letter appeared in the *Catholic Standard and Times*, under date of October 6:

"*The Catholic Educational Review* for September has an authoritative article on the Sisters of the Holy Cross by 'S. M. A.,' one of their own sisters, which settles the dispute as to which was the first college to graduate Catholic women. It states on page 639 'since the opening of Collegiate Hall at St. Mary's (Notre Dame, Indiana) in 1904, eighty young women have taken their degrees.' In 1903 St. Elizabeth's College, Convent Station, N. J., conferred the degree of B. A. on a class after four years of college work. The Bishop of Newark was right in addressing them as 'the first fruits of the higher education of women in this country.' Monsignor Flynn, the historian, was right in 'The Catholic Church in New Jersey' when he stated that the College of St. Elizabeth was 'the first institution of the kind in this country,' for one of the Sisters of the Holy Cross, in the article quoted above, confirms their claims. The trouble in this little controversy was we did not agree as to the definition of the words 'college' and 'degree.' Both of these terms are too often misused in this country. A 'college' should have a charter empowering it to confer degrees after four years of successful collegiate work. 'Collegiate work' in a Catholic college means a classical course of four years. 'Degree': after four years' successful study of what are called the Liberal Arts the student is rewarded with the title of B. A. (Bachelor of Arts). And so, Mr. Editor, I humbly apologise to the Sisters of the Holy Cross at St. Mary's, Notre Dame, for being misled into foisting on them an honor which one of their own members refutes, and to the Sisters of Charity of St. Elizabeth's



College forgiveness is asked for attempting to take from them the glory which is theirs of being the first to confer on Catholic women in these United States the degree of B. A. after four years of regular college work.

Sincerely yours,  
S. H. HORGAN."

We print the following reply from S. M. A.:

An article on the Sisters of Holy Cross, which appeared in this *Review* for September, has been cited in various newspapers as proof conclusive that St. Mary's, Notre Dame, conferred degrees for the *first* time in 1904. The writer of the article in question knew nothing of the controversy then waging on the terms "college" and "degree," nor of the rival claims set up by the partisans of the two well-known schools devoted to the higher education of young women. It is unlikely that either the institutions or their faculties entered into the discussion, as their time and efforts are given to weightier matters. Hence it is not surprising that the writer has seen today for the first time a newspaper clipping in which she is quoted as an authority in settling a dispute of which she has never heard.

Since attention is called to her statement on page 639, of the *Catholic Educational Review*, relative to the opening of the new Collegiate Hall at the Motherhouse, it is only fair to turn to page 635 of the same magazine and learn that St. Mary's was chartered February 28, 1855, under an Act of the General Assembly of the State of Indiana and was empowered "to confer such degrees as are used in academies of the highest standing." This Act was by no means inoperative. Long before a separate college building was even dreamed of, some students who had finished the advanced academic course with honor entered the post graduate courses which led to the degree of B. A. These degrees were recognized by no less an

authority on matters educational than the late Dr. William T. Harris, when United States Commissioner of Education.

With the dawning of the twentieth century applicants for degrees became so numerous as to justify the expense of erecting a separate building and maintaining a separate faculty to meet these growing demands. It was merely to show the wisdom of this radical departure from the established order of things as well as to note the close relationship in our day and country between material growth and educational activities, and not to take glory from any other workers in the field of education, that led the writer to mention particularly the increasing number of college students availing themselves of the increased facilities offered by Collegiate Hall.

Had the statement been made that "since the opening of St. Angela's Hall (the Commencement Auditorium) several hundred pupils had received their academic diplomas and medals," would any one have interpreted it as meaning there had been no graduates during the previous half century? Neither can it be inferred that because "Since the opening of Collegiate Hall at St. Mary's in 1904, eighty young women have taken their degrees," that none were so honored previous to this event!

S. M. A.

## SURVEY OF THE FIELD

### THE HIGH SCHOOL

The printed report of the Proceedings and Addresses of the eighth Annual Meeting of the Catholic Educational Association held in Chicago, Illinois, June 26-29, 1911, has, within the past few days, reached the members of the Association. The volume is filled with splendid papers dealing with topics of vital interest to our Catholic schools of all grades. The recent growth of our Catholic high schools and the many problems which they present

occupied the leading place during the proceedings. Three out of the five papers read at the general sessions were devoted to the high school. The first paper, The

Report of the Committee on High Schools, by the Rev. James A. Burns, C. S. C., appeared in our September issue. The second paper, The High School, Its Relation to the Elementary School and to the College, was presented by the Rev. James J. Dean, O. S. A. This paper will be closely studied by Catholic educators throughout the country, especially wherever the need of a Catholic high school is felt. Its opening paragraphs give a vivid picture of a condition of things which demands speedy remedy.

"At a recent meeting of the Executive Board of this Association one of our foremost Catholic educators declared that the most prominent characteristic of Catholic education in the United States at the present time is its utter lack of system. That such a statement could be made without eliciting any comment or bringing forth any expression of dissenting opinion is strong presump-

tive evidence of its truth. That our parish schools are doing remarkable work, and this in spite of NEED OF serious difficulties, cannot be denied. Unfortun- SYSTEM ately, their field is limited and their work, because of its elementary character, can hardly be said to constitute an educational system. That our colleges are accomplishing much, and this in the face of almost insurmountable obstacles, is equally true. Between the two, however, there is a wide field, the tilling of which seems to have received scant consideration. Candidly we are forced to admit that there is no such thing as a comprehensive Catholic system of secondary education. The parish schools have made some effort to supply the need with varying success, generally without proper equipment and without an efficient teaching staff."

The writer proceeds to point out the evil consequences attending upon the efforts of the colleges to deal with secondary education and insists that our Catholic school system should conform, in its general divisions, at least, to that prevailing in the country at large and hence that it should have these four divisions: (1) The Elementary School System; (2) The Secondary School System; (3) The College; and (4) The Professional School. Each of these divisions corresponds to a psychological phase in mental development; each has its separate end to achieve; but they evidently should be so articulated one with the other that the child might pass up through the entire system without confusion or needless loss of time.

TWOFOOLD AIM OF HIGH SCHOOL	While the primary school has its own end to achieve, it must also afford an adequate preparation for the high school. In like manner, the high school has definite ends of its own to attain, and in addition to these it should leave the pupil properly prepared for college.
-----------------------------------	---

The public high school system has back of it more

than half a century of growth, nevertheless, it has not yet satisfactorily solved the problem of combining the specific end of the high school with the proper preparation for college. College men have used their position of vantage to compel the high school to sacrifice its specific aims to college entrance requirements. The reaction against this procedure has, during the last few years, become marked and it has found expression in an interesting and suggestive report upon the Articulation of High School and College, submitted by a committee of nine appointed at the Boston meeting of the National Educational Association, July, 1910. The committee consisted of Clarence B. Kingsley, Manual Training High School, Brooklyn, N. Y.; William M. Butler, Principal, Yeatman High School, St. Louis, Mo.; Frank B. Dyer, Superintendent of Schools, Cincinnati, Ohio; Charles W. Evans, Principal, High School, East Orange, N. J.; Charles H. Judd, Professor of Education, University of Chicago; Alexis F. Lange, Dean of College Faculties, University of California; W. D. Lewis, Principal, William Penn High School, Philadelphia, Pa.; William Orr, Deputy State Commissioner of Education, Boston, Mass.; William H. Smiley, Principal, East Side High School, Denver, Col. The report was adopted by the Secondary Department of the National Educational Association at San Francisco, July 11, 1911, and consists of the following three parts:

HIGH SCHOOL  
COMMITTEE  
OF N. E. A.

A. Some preliminary considerations on the field and function of education in the high school.

B. A working definition of a well-planned high school course.

C. Reasons for the adoption of this definition as the basis of college admission.

A careful perusal of the papers and discussions on the high school in the latest report of the Catholic Educa-

tional Association will reveal the fact that the public high schools are facing many of the same difficulties that confront our Catholic secondary schools. The following five considerations are taken verbatim from the report of the Committee:

"1. Dr. Henry S. Pritchett, in his Annual Report as President of the Carnegie Foundation, finds that American education, from elementary school to college, is suffering from the attempt to teach too many subjects to the same students at the same time. He believes that students taking the newer subjects should not be required to carry all the older subjects. He states emphatically that this is no argument against the enriched curriculum of the high school; but that, on the contrary, the high school must go on still further enriching its curriculum, and that it is the duty of the college to adjust itself to the high school thus broadened.

"2. It is the duty of the tax-supported high school to give every student instruction carefully designed to return to society intelligent, able-bodied, and progressive citizens. To this end certain work should be included in the course of every student whether or not he contemplates entering a higher institution. The responsibility of the high school in this matter cannot be delegated to the college because there is no guarantee that the particular student will actually go to college.

"3. It is coming to be recognized that in a democratic society the high school has a distinct function. The high school period is the testing time, the time for trying out different powers, the time for forming life purposes. Consequently, the opportunity should be provided for the student to test his capacity in a fairly large number of relatively diverse kinds of work.

"In the high school the boy or girl may very properly



make a start along the line of his chosen vocation, but a final choice should not be forced upon him at the beginning of that career. If he makes a provisional choice early in the course, there should be ample opportunity for readjustment later in the high school. For this reason the requirement of four years of work in any particular subject, as a condition of admission to a higher institution, unless that subject be one that may be properly required of all high school students, is illogical and should, in the judgment of this committee, be immediately discontinued.

"4. Not only is it the duty of the high school to lay the foundations of good citizenship and to help in the wise choice of a location, but it is equally important that the high school should make specific contribution to the efficiency of the individual along various broad lines. In our industrial democracy the development of individual aptitudes and unique gifts is quite as important as the development of the common elements of culture. Moreover, hard work is to be secured not by insistence upon uniformity of tastes and interests, but by the encouragement of special effort along lines that appeal to the individual. Our education would gain in power and virility if we made more of the dominant interests that each boy and girl has at the time. It would seem that some have come to believe the oft-repeated statement that the liberal should precede the vocational; but an organic conception of education demands the early introduction of training for individual usefulness, thereby blending the liberal and the vocational; for only then does the liberal receive its social significance and importance. In other words, the boy who pursues both the liberal and the vocational sees the relation of his own work to the work of others and to the welfare of society; whereas the liberal without the vocational leaves

BLENDING  
THE LIBERAL  
AND THE  
VOCATIONAL

him a mere spectator in the theater of life and the boxes in this theater are already overcrowded.

"5. Mechanic arts, agriculture, or household science should be recognized as rational elements in the education of all boys and girls, and especially of those who have not as yet chosen their vocation. Under the authority of the traditional conception of the best preparation for a higher institution, many of our public high schools are today responsible for leading tens of thousands of boys and girls away from the individual pursuits for which they are adapted and in which they are needed, to other pursuits for which they are not adapted and in which they are not needed. By means of exclusively bookish curricula false ideals of culture are developed. A chasm is created between the producers of material wealth and the distributors and consumers thereof.

"The high school should in a real sense reflect the major industries of the community which supports it. The high school, as the local educational institution, should reveal to boys and girls the higher possibilities for more efficient service along the lines in which their own community is industrially organized.

"Our traditional ideals of preparation for higher institutions are particularly incongruous with the actual needs and future responsibilities of girls. It would seem that such high school work as is carefully designed to develop capacity for and interest in the proper management and conduct of a home should be regarded as of importance at least equal to that of any other work. We do not understand how society can properly continue to sanction for girls high school curricula that disregard this fundamental need, even though such curricula are planned in response to the demand made by some of the colleges for women."

Comment on these considerations is scarcely necessary, but it may be well to point out the fact that our Catholic high schools have higher ends to attain. There will be general agreement in the contention of Dr. Pritchett that our schools, of all grades, are "suffering from the attempt to teach too many subjects to the same students at the same time," but there will not be such unanimity in the remedy which he suggests and which looks very like the introduction of wide electivism in the high school. On the other hand, it seems only fair that the college should so modify its demands upon the high school as to leave the latter institution the requisite freedom for the attainment of its own specific ends. College entrance requirements have been rightly blamed for much of the confusion and discouragement to be found in our secondary schools. A severe indictment against them is brought by the Rev. James J. Dean in his paper on the high school\* to which we have referred above.

"The reason commonly assigned by high school teachers for their failure in this respect is the twofold nature of the duty devolving upon them—the equipment of the great majority for the business of life and the preparation of a few for college. Can it be that these duties are inconsistent and irreconcilable, absolutely distinct and independent of each other? If so, COLLEGE ENTRANCE REQUIREMENTS the college is out of harmony with the life of the nation and cannot long survive. To say the least, we must admit that the college is partly to blame, and this for certain very definite reasons. Among these we may enumerate (1) the ever-changing entrance requirements, widely advertised but seldom enforced, (2) the great variety of ridiculous courses leading to a degree for anything from psychology to typewriting, (3) the vagaries of college-bred instructors and university trained superintendents. College entrance requirements and college entrance examinations,

---

\*Proceedings of the 8th Annual Meeting of the Catholic Educational Association, p. 78.

as at present regulated, are in many respects farcical. A great variety of unrelated subjects is demanded, and tests are given in a way that makes a true estimate of ability highly problematical. Syllabi are drawn up outlining the work upon which the examinations will be based, and each individual professor immediately proceeds to disregard them. Perhaps the most absurd thing about these examinations is that they may be taken piecemeal over a period of two or three years, immediately upon the completion of a particular branch, thus affording a memory test over a brief space of time but giving absolutely no information as to the candidate's ability here and now. It matters little what the student may have known two or three years ago, the point to be determined is—what can he do now?"

One need not agree with everything that Father Dean says and yet recognize the fact that there is some justice in his arraignment. To live our present life worthily is the best means of preparing for the life to come. And so it must always remain true that the best preparation for college will be found in a secondary education that best meets the present needs of our developing youth. Power rather than content is the preparation needed both for successful achievement in the world and for a worthy career through the higher institutions of learning.

If "it is the duty of the tax-supported high school to give every student instruction carefully designed to return to society intelligent, able-bodied, and progressive citizens," it is equally the duty of the Catholic high school to add to these requirements that of giving to the Church loyal and intelligent children. The formation of character, the instilling of high and noble ideals, must be included among those things which our Catholic people have a right to demand of all our secondary schools. "The high

school period is the testing-time, the time for trying out different powers, the time for forming life's purposes," and hence it should be the time for the cultivation of vocations to the priesthood and to the religious life. No matter what choice the boy or girl may make at the beginning of the high school career, they should find it possible at a later period to turn towards the religious life without undue loss of time, and hence it does not seem wise to require four years of Latin as a condition for college entrance. The work of the priesthood and that of our teaching communities

CULTIVATION OF VOCATIONS is absolutely essential for the preservation of the Church, and if our schools fail in the cultivation of vocations to these high callings, they cannot and should not survive no matter what other services they may render. Complaint is heard on all sides of the dearth of vocations to the priesthood and there is not a teaching community in the country supplied with sufficient members to adequately perform the work required of it. It is true that vocations come from God, but it is none the less true that these vocations may be lost through defects in our educational system. In building up our high schools, it seems clear that this subject must be regarded as one of paramount importance.

The "working definition of a well-planned high school course" contains the following five elements:

"1. *The quantitative requirement should be fifteen units.*

"A unit represents a year's study in any subject in a secondary school, constituting approximately a quarter of a full year's work. This definition assumes that the length of the school year is from thirty-  
 QUANTITATIVE six to forty weeks, that a period is from  
 REQUIREMENTS forty to sixty minutes in length, and that  
 the study is pursued for four or five  
 periods per week. It further assumes that two hours of

manual training or laboratory work is equivalent to one hour of classroom work.

"We believe that fifteen units is a better requirement than sixteen units, because: (1) Quantity should be subordinated to quality. (2) Overstrain should be eliminated from the atmosphere of the school. (3) There should be one unit leeway, inasmuch as failure in one unit in one year should neither cost the student an extra year, nor tempt the principal to permit such student to try to carry an extra unit the succeeding year. (4) Students of exceptional ability should be permitted to earn five units per year, thereby shortening the high school period by one year. (5) Students poor in ability should be required to spend five years upon the course, attempting and performing three units each year, thereby diminishing failures and reducing excessive per capita cost of instruction. Where fifteen units is adopted as the required number, it would seem reasonable that physical training and chorus singing should not be counted toward the fifteen units. We further recommend that the practice of admitting students to college weighed down with conditions be disapproved on the ground that it is injurious to the student, to the high school from which he comes, and to the college to which he goes.

"2. *Every high school course should include at least three units of English, one unit of social science (including history), and one unit of natural science.*

"(1) *English.* There is at the present time almost unanimous agreement among high school and college authorities that three or four units of English should be required of all. But the high school should  
ENGLISH be granted freedom to adapt the work to the real needs of its boys and girls. A course that is good in one high school may not be suited to the needs of another high school. Uniformity in this subject is utterly disastrous.

"(2) *Social Science* (including history). High school



courses in history should always be taught so as to function in a better understanding of modern institutions, current events, and present movements. Courses in economics should be encouraged. Economic discussions are paramount and ignorance of economic principles is appalling. Every high school student should be given a practical knowledge of affairs in his own community, political, industrial, and philanthropic; of the basic principles of state and national politics; and of movements for social reform and international peace. Any high school course that secures part or all of the above results should be given full recognition.

“(3) *Natural Science*. Where a unit of natural science is taught, it should be recognized as fulfilling the minimum requirement in natural science. In some schools an introductory course has been worked out, based upon physics, with a minimum of principle and a maximum of application, as most advantageously meeting the needs of the pupils. In such a course there should be strict insistence upon accuracy and neatness in the presentation of notebooks and laboratory exercises. Opportunity should be given for individual pupils to work along special lines, and to make contributions out of their studies to the work of the class as a whole. In other schools introductory science is based largely upon biology. General biological material is used to explain human functions. Personal hygiene, including sex hygiene, is taught. Special attention is paid to problems of ventilation, sanitation, and the elimination of preventable diseases. Effort is made to secure intelligent cooperation with health authorities and to form public opinion regarding higher standards of health. A certain amount of physics and chemistry is also introduced into this course. Either of the introductory courses would be

placed intentionally in the first or second year of the high school.

“(4) *Physical Training*. Systematic physical training, consisting of exercises and clean games should  
 PHYSICAL be required of all students; but this work  
 TRAINING should not be regarded as counting towards the fifteen required units.

“(3) *Every high school course should include the completion of two majors of three units each and one minor of two units, and one of the majors should be English.*

“Irrespective of the possibility that the student may go to a higher institution, it is desirable for him to do in the high school a certain amount of work of an advanced character. This provision also makes it possible for a part of the work in college to be a continuation of the work done in the high school, thereby pre-  
 CONTINUITY serving continuity in the educational pro-  
 IN EDUCA- cess. We recommend that the following be  
 TIONAL PRO- recognized as majors: (a) 3 units of Eng-  
 CESS lish (required of all). (b) 3 units of one foreign language (Latin, German, French, or Spanish). (c) 3 units of mathematics (to include elementary algebra and plane geometry, and selections from plane trigonometry, solid geometry, intermediate algebra, and advanced algebra). (d) 3 units of social science (to include selections from history, civics, economics, municipal affairs, and history of industry or commerce). (e) 3 units of natural science (to include selections from an introductory science course, physics, chemistry, astronomy, agriculture, physiography, elementary biology, advanced physiology, botany and zoology).

“4. *The requirements in mathematics and in foreign languages should not exceed two units of mathematics and two units of one language other than English.*

“For admission to engineering courses, the requirement of a major in mathematics appears reasonable. For

admission to a distinctively literary or classical course, the requirement of a major in one foreign language appears reasonable. For other students a requirement of more than two units of mathematics and two units of one language, when not in accord with the dominant interests and aptitudes of the student, appears excessive.

“5. *Of the total fifteen units, not less than eleven units should consist of English, foreign language, mathematics, social science (including history), natural science, or other work conducted by recitations and home study. The other four units should be left as a margin to be used for additional academic work or for mechanic arts, household science, commercial work, and any other kind of work that the best interests of the students appear to require.*

COLLEGE ENTRANCE REQUIREMENTS “No limitations should be imposed upon the use of the margin except that the instruction should be given by competent teachers with suitable equipment with classes not too large, and that the students’ work should be of a satisfactory grade. The recommendation that the subjects from which the margin may be made up be left entirely unspecified appears to be vital to the progressive development of secondary education. As long as formal recognition must be sought for each new subject, so long will the high school be subservient and not fully progressive. It ought to be possible for any strong high school at any time to introduce into its curriculum a subject that either meets the peculiar needs of the community or that appears to be the most appropriate vehicle for teachers of pronounced individuality. This margin of four units is not excessive. It amounts to an average of only one unit a year. A course containing eleven units of academic or prepared work requires the student to carry, practically throughout the course, three of these subjects at a time. In general, this involves the prepara-

tion of three lessons a day outside of the classroom. A daily assignment of more than three lessons together with manual training or vocational work in school hours, is not conducive to a high standard of excellence. In many of our high schools girls, especially, are subjected to a scholastic routine not designed to develop a strong race, either physically or mentally. (Note: Placing the number of required units of academic or prepared work at eleven instead of twelve allows a leeway of one unit in case of a failure in the academic work. In case of no failure, by taking four units each year, the students may accomplish either an extra academic unit or an extra vocational unit.)

"The provisions of the foregoing definition may be summarized as follows: Nine specified units. 3 units of English. 2 units of one foreign language. 2 units of mathematics. 1 unit of social science, including history, 1 unit of natural science. 2 additional academic units. One or both of these units must be advanced work to meet the requirements of a second major of three units. 4 units left as a margin for whatever work best meets the needs of the individual."

This definition of a high school course would seem to meet the requirements of the case and it might well form a basis of discussion for a curriculum suited to our academies and high schools. Of course, we

DEFINITION OF HIGH SCHOOL COURSE	should have to make provision for religious instruction and Church History, but this need not unnecessarily burden the course. It possesses sufficient elasticity to permit the high school to do its work in preparing
---	---

the great body of students who will not have opportunity for further academic instruction for their life work and at the same time it furnishes a reasonable foundation for college work. Whether we accept all the provisions of this definition or not, it seems evident that one of our

greatest needs at present is some easily understood and workable definition of a high school which will put an end to the present evil of college entrance examinations. Thousands of our young people are annually turned away from our institutions into non-Catholic colleges and universities by the fear of having to pass entrance examinations to Catholic colleges, which, in reality, they could pass with considerable ease if the examinations were set with due regard to the students' actual achievements instead of being based on college requirements that are out of joint with our secondary schools and sometimes still further out of joint with the social and industrial conditions which both college and high school should endeavor to meet.

The third part of the report from which we have been quoting is well worth the serious consideration of Catholic colleges and high schools.

"College admission should be based solely upon the completion of a well-planned high-school course. The committee submits the following argument in defense of this proposition:

"First: On the one hand, many students do not go to college because they took those courses which were dictated by their aptitude and needs instead of courses prescribed by the colleges. On the other hand, many students do not take the courses which they need because they think they may go to college. A committee of the Boston Head Masters' Association, in a report approved by that Association last fall, stated the difficulty as follows: 'It frequently happens that a pupil in the public high school does not discover that he is likely to go to college until one, two, or three years of the high school course has been completed. As matters stand now, many of the courses in which he has received instruction and in which he may have done excellent work are entirely useless to him in so far as he may apply them to the pur-

poses of college admission. The committee are of the opinion that this is decidedly wrong.' The idea that the student should, early in his high school course, decide whether he is going to college ignores one of the chief functions of the high school; namely, that of inspiring

capable students with the desire for further education. It is coming to be clearly recognized that the chief characteristic of education in a democracy as contrasted with that in a society dominated by class distinction, is the principle of the 'open door.' This principle of the 'open door' is part of the great idea of the conservation of human gifts. It demands that personal work should be recognized wherever found. The college is one of the many doors that should be kept open. The colleges themselves bear tribute to this principle in the innumerable scholarships that they offer to boys and girls in humble circumstances. In fact, it has long been recognized in this country that one boy who seeks a college education because of a strong inner purpose in the face of obstacles is worth to the college and to society a dozen boys who go to college merely because it is regarded as the proper thing to do."

The reasoning of this paragraph is cogent and so eminently just that few, I believe, will object to it. We might add, however, that for our colleges the question of vocations to the priesthood is of more value than any other consideration offered. If the call to the priesthood comes late in the high-school course, to a boy who up to that time was preparing himself for active service in the world at the termination of the high-school course, the Catholic college should admit him, giving full credit for the work that he had done. If his Latin and Greek are below the usual requirement, such a boy will easily make up for it in his college course, because of the development which he has had in other directions. Moreover, an early development



towards the practical affairs of life is a most excellent foundation for the boy who would become a priest.

"Second. The attempt that is often made to supplement the work now required by the colleges with such additional work as is required by the community and by a more adequate understanding of the needs of real boys and girls, is highly unsatisfactory. May 7th, 1910, the High School Teachers' Association of New York City issued a statement in which they affirmed: 'We believe that the interest of the forty thousand boys and girls who annually attend the nineteen high schools of the city can-

DISCREPANCY  
BETWEEN  
PREPARATION  
FOR LIFE  
AND FOR  
COLLEGE

not be wisely and fully served under present college entrance requirements. Our experience seems to prove the existence of a wide discrepancy between preparation for life and preparation for college as defined by college entrance requirements. The attempt to prepare the student for college under the present requirements

and at the same time to teach him such other subjects as are needed for life is unsatisfactory. Under these conditions the student often has too much to do. The quality of all his work is likely to suffer. The additional subjects are slighted because they do not count for admission to college. In such a course it is impossible for the student to give these subjects as much time and energy as social conditions demand.'

"Third. Even by faithfully following the usual college prescription, the best preparation for college is not secured.

COLLEGE  
STANDING  
IN ITS  
OWN WAY

Abraham Flexner in his book, 'The American College,' shows how the college is standing in its own way. He says that 'The motive on which the college vainly relies, self-realization, has got to be rendered operative at the earliest stage.'

'As a matter of fact,' he adds, 'the secondary period is far more favor-

able than the college to the free exploration of the boy.' The restrictive preparatory courses prescribed by the colleges do not afford the kind of experience needed in the high school.

"Fourth. In the attempt to prepare for the widely varying requirements of different colleges the energies of the school are dissipated. The energy that should be devoted to meeting actual individual needs of students is expended upon the study of college catalogues. An institution that should be encouraged to develop internally is made subordinate and subservient. As an illustration of the confusion in the requirements of different colleges, we find that one college requires one foreign language, counts work in a second, and gives no credit for a third; another college requires two foreign languages, and requires one unit in a third, unless music or physics is presented as a substitute; and a third college absolutely requires three foreign languages.

"Fifth. But by far the most serious objection to the present condition is, as Commissioner Snedden says, to be found in the restrictive effect upon true high school development. The high school today is the arena in which our greatest educational problems should be worked out. High school attendance in this country has increased almost four-fold within the last twenty years. If the college will recognize the true function of the high school this marvelous growth will continue unabated and the American high school will become an institution unparalleled as a factor for democratic living. It is doubtful whether any nation ever before possessed such an opportunity."

This report, throughout, lays strong emphasis on the fact that the high school period is the period of forming

life purposes, the period of plastic development. During the grammar school period the children are too immature and too little aware of their own possibilities to determine their life's work. On the other hand, the college period is too late in life for new beginnings, unless in the exceptional case.

From considerations such as those advanced in this report, the need of Catholic high schools should be clearly seen. Even if our energies should have to be withdrawn, in some measure, from elementary school and college, we cannot afford to neglect the children during the most important period of their life. But, in reality, there is no need to diminish in the smallest degree what we have heretofore been doing in parochial school and college.

The faith and generosity that built up these institutions and which still supports them is not exhausted. God is blessing our people every day with larger means, and when they realize the importance of the Catholic high school, there is no room to doubt that they will meet the demand in a worthy manner. Perhaps the greatest obstacle in the way of the development of our high schools is to be found in the difficulty of securing the adequate preparation of a sufficient number of teachers for the work. The Educational Department of the Catholic University has taken this matter in hand and through the Sisters' College it has already made a splendid beginning. In the near future all of our Sisterhoods will be able to secure the best training that the age affords for their future high school teachers. The Educational Department of the University should also be in a position to contribute very materially towards the solution of the many intricate problems connected with the articulation of Catholic high schools and colleges.

THOMAS EDWARD SHIELDS.

## DISCUSSION

### TEACHING THE CHILD TO THINK

Much of the work of the primary grades is of necessity devoted to the instrumentalities of thought. The child must be taught his alphabet, he must learn to read and write and spell. And these are such big undertakings that we sometimes lose sight of the fact that the child in the primary grades no less than the advanced pupil soon tires of drills; he is in need of mental food suited to his capacity, and unless this be supplied to him his mind and heart cannot develop normally. Unconnected fragments do not meet his needs. He has not within himself large resources, nor has he yet achieved the power to build up a unified fabric of the divergent elements that are too frequently offered to him. Of course the child needs change and variety, but these things must be had without sacrificing unity. Again, the child's power is too feeble to grasp the thought in its first presentation. He needs repetition even more than does the mature student. But if we content ourselves with repeating the same undeveloped thought, it soon palls on the child, who finds nothing more in it than a wearisome memory task. The same thought must be presented to him over and over again, but each time in a new setting and in a more developed form. This is in line with what has been said of the context method of reading and of the method of teaching spelling which was outlined in the last number of the *Review*. The child meets the word in various contexts until he learns its meaning without effort. And so when he meets the thought repeatedly in a new setting, it develops in his mind without conscious effort.

This method of teaching the child to think controlled in large measure the writing of the Catholic Education

Series of primary text-books. For an illustration of this turn to the first chapter of Religion, First Book. Here home will be found to be the central thought. The idea of home is presented to the child in the first instance in connection with the robins. They come in the early spring, braving the cold and the scarcity of food, to build a home. They labor together in the building of a nest, and the labor and love is all for the sake of the little ones which the mother bird lovingly gathers under her wings. The child is thus enabled to see that love is the power which creates home. After the children have dramatized this story and have thus learned something of its inward meaning, the same lesson is presented to them in a new setting in their own homes. They are taught to appreciate their mother's arms and their father's protecting care. And after they have lived through this scene, enhanced by their new insight into the meaning of home, their eyes are turned towards the home of Jesus. The growing thought of home is thus utilized as an apperception mass through which the child is led into a knowledge of those things which transcend his experience and our heavenly home begins to dawn upon him with something of its native power and inner meaning.

In the second chapter a single phase of home is emphasized as the children learn how the father and mother robin labor all day long to procure nourishment for their little ones, and from this they are led to consider how their father and mother labor to feed them. The transition from this to the story of the loaves and fishes and to the prayer "Give us this day our daily bread" is easy and natural.

The third chapter takes up the consideration of home as a refuge from temptation and danger and follows up the theme in a similar threefold aspect. And so on, from chapter to chapter, through the First and Second Books, the idea of home and its various aspects is developed in the child's mind. The thought is never repeated in the

same words, nor in the same phase; it grows and develops from page to page. There is repetition, over and over again, but the thought is always presented in a new setting and is made to reveal new elements that were heretofore latent or concealed from the child's perceptions.

Out of this central thought many other allied thoughts are made to develop. As for example the idea of the shepherd. Our children for the most part have no knowledge of the shepherd life to which Our Saviour so frequently referred. They are not, therefore, in a condition to understand the wealth of loving tenderness which Our Saviour conveyed to His hearers when He spoke of Himself as the Good Shepherd, nor without this key would they ever be in a position to understand the commission which Our Saviour gave to St. Peter when He charged him with the duty of feeding His lambs and feeding His sheep. It is important that the child be given this thought in its fulness, but how may this be accomplished? To transport him to a Western sheep ranch, where hirelings round up the sheep for the slaughter, would not serve the purpose, even were it practicable. And we cannot transport the child back through the centuries to the days of the Boy-Shepherd progenitor of Our Saviour. The child who is not unusually situated knows something of the meaning of mother-love, and this knowledge must be strengthened and deepened first and then it must be utilized to lead him into an understanding of the love which fills the shepherd's heart.

In the first chapter of Religion, First Book, when Jesus stands before the children as their model, and sets for them the standard of their appreciation they are told: "Jesus loves the sunbeams and the breezes. He loves the sky and the stars. He loves the birds and the flowers. He loves the sheep and their shepherd. He loves all who work for others." The child is not yet in a condition to grasp a chain of reasoning, but he will not fail to connect the two things, the love that Jesus bears the sheep and



their shepherd and the love which He extends to all who work for others. The germ of the shepherd thought has thus been planted in the child's mind at the very outset. It seemed wisest to let it germinate there whilst we were busy developing in the children's minds the consciousness of parental love. In the beginning of the Second Book, however, occasion is found to return to the theme. The religious lesson in the first chapter centers around the mystery of the Annunciation. It is fitting, therefore, that we follow the example set by the Evangelist and give to the child something of Our Lord's genealogy. For we are concerned that he understand that Christ is truly human as well as truly divine.

The story of King David begins as follows:

"Flocks of quiet sheep are feeding,  
Little lambs are playing near,  
And the watchful shepherd leading  
Keeps them safe from harm and fear.

"David was a shepherd boy. He lived in Bethlehem a long, long time ago. His father gave him charge over the sheep. David never forget them. He took them to the brook to drink and went with them to the pasture. When the little lambs were sick he took them in his arms and fed them and carried them home. David loved his sheep very much and they loved him. They followed him wherever he went and came when he called them. One day David was playing on his harp in the shade of a tree. The sheep and the lambs were all listening to him. A big lion stole up behind the flock and grabbed one of the little lambs in his mouth. He started to run off with it to eat it. David heard the lamb's cry and ran after the lion. He caught him by the neck and killed him. Then he took the poor little lamb in his arms and soothed it and brought it back to its mother. God was so pleased with David for his care of the sheep and the lambs that He made him a great king."

The child will not fail to see in David's attitude towards the sheep the tenderness and the solicitous care of a mother for her baby nor will David's courage be without its effect in impressing upon the child the fact that the shepherd's love is so like that of a mother that it leads to the same deeds of heroism and self-forgetfulness whenever the loved one is in danger. We have here the shepherd idea developed for the child, but it is not developed as an isolated fact; there are many elements bound up in the single sketch. A preparation is being made for the story of that eventful journey of Mary and Joseph to the City of David and for the Saviour who willingly lays down His life for His sheep.

This sketch is followed in the subsequent chapter by the story of the Holy Night and of how the angels appeared to the humble shepherds near the City of David and announced to them the truce that was being made between heaven and earth. The children are taught how tender love for the weak and defenseless is the necessary preparation for the reception of the glad tidings which the angels brought from heaven. Finally, the book closes with the story of the Good Shepherd.

With the idea of the shepherd developed to this extent, the children are prepared to see in St. Peter and his successors the continuation on earth of the Shepherd's loving care. The first third of Religion, Third Book, is devoted to enlarging upon the idea of the good shepherd that is, salvation through leadership. They led step by step from the Expulsion from the Garden down through the Patriarchal days to see that God haves His people through divinely appointed leaders. And so at a later date He sends them Moses and the Prophets to prepare them for the coming of the Saviour who fittingly describes Himself as the Good Shepherd who lays down His life for His sheep.

It must not be supposed, however, that we can proceed with the child to the full unfolding of a thought in the same

manner as might prove acceptable were we dealing with adults. When a certain phase of development of a thought is reached we must let it lie until the child's mind, developing along many other lines, stands in need of an enlarged and developed presentation of a thought that at an earlier stage could only be grasped in its germinal form. And thus in the development of the shepherd idea it was necessary to pause while the child reached a keener comprehension of parental love and of the many forms in which this love was exercised for the benefit of the child. And again it was necessary that the child should learn of temptation, of sin and redemption as well as of the love of the Heavenly Father that sent Jesus down to earth to suffer and die for the redemption of a fallen race. For purposes of analysis, indeed, we may follow separately the development of each thought given to the child, but in the actual presentation to the child, these various thoughts must be interwoven in one organic development which preserves throughout its many-sided symmetry and its perpetual functions.

In this way only can the child be taught to think. Formal definitions and analyses are beyond him. The rules of right reasoning will remain a sealed book to him for some years to come, but the teacher, by following systematically the unfolding of each thought in its relation to the developing mind, will have taught the child effectually how to think and the rules of the process may easily be learned at a later date. Nor should it be forgotten that in teaching the child after this manner his mind and heart are being fed on the food supplied by the Heavenly Father. It is time that we were done with the old fallacy which led many well-meaning teachers to feed children's souls on words and word drills at a time when their imaginations and their hearts were famishing for want of real food.

THOMAS EDWARD SHIELDS.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The distinction conferred on the Church in America by Pope Pius X in elevating three of our prelates to the dignity of the Cardinalate has called forth a universal expression of gratitude and satisfaction. The Catholic University rejoices in a very special sense over these elevations to the Sacred College, for two of the Cardinals-Elect are members of its Board of Trustees, and the retiring Apostolic Delegate has been during his residence in the Capital its counsellor and constant friend.

On the evening of November 9 Monsignor Falconio paid a farewell visit to the University. A reception was tendered to him in the Assembly Room, McMahon Hall, by the faculty and students. His address on that occasion was a fervid expression of his affection for the University, and of his conviction that it would in the future more than realize the hopes for its success entertained by its saintly founder, Pope Leo XIII. After the reception, the Cardinal-Elect was the guest of honor at a banquet given by the Rt. Rev. Rector of the University. The faculty, the presidents of the affiliated colleges, the Very Rev. Monsignor Cerretti, Auditor of the Apostolic Delegation, and other distinguished clerics and laymen were present.

Rt. Rev. Monsignor Shahan sailed from New York on November 14 in the company of the Cardinals-Elect, Falconio and Farley, for a visit to the Eternal City. He will assist at the ceremonies of investiture of the new Cardinals, and will return to America in December.

Doctor Thomas C. Carrigan, of the Departments of Law and Education, has been appointed Acting-Dean of the School of Law for the remainder of the scholastic year. The office of Dean was made vacant on November 6, by the sudden death of Judge William C. Robinson, LL.D.

### A NOTABLE FOUNDATION.

On November 14, Sir James J. Ryan, a prominent business man of Philadelphia and intimate friend of Cardinal Gibbons,

donated the sum of \$50,000 to the Catholic University to establish a chair in the School of Sacred Sciences for the study of the Old Testament. The foundation will be known as the "James J. Ryan and Hannah Cusack Ryan Chair of Sacred Scripture." The generous donor has long been known for his extensive benefactions. In recognition of them and other services to the Church he has been decorated by the Holy See with Knighthood in the Order of St. Gregory.

#### NEW CATHOLIC COLLEGE FOR WOMEN

The movement to establish a Catholic college for women in the city of Chicago has met with general approval and support. The project is undertaken by the Sisters of Charity of the Blessed Virgin Mary, whose motherhouse is located at Dubuque, Iowa, and who have been for many years one of the most flourishing teaching communities in the central and western parts of this country. The Superioress of the congregation received on September 26 the following encouraging letter from His Grace, the Most Rev. Archbishop Quigley:

Chancery Office,  
Chicago, Ill.,  
Sept. 26, 1911.

Rev. Mother Superioress,  
Sisters of Charity, B.V.M., Chicago.

Dear Rev. Mother:

I have heard with satisfaction that the Sisters of Charity are preparing to establish a college for women in the city of Chicago. An institution of this kind is greatly needed in Chicago, as there are many Catholic women following university courses, with a view of obtaining degrees, in non-Catholic colleges and universities.

The work, therefore, has my entire sympathy and fullest approbation. This work needs only to be mentioned to our Catholic people to be appreciated and supported. I feel confident that the many Catholics of our great city, and particularly the Catholic societies of women, will give it encouragement and financial assistance.

Wishing God's blessing upon the underaking, I remain,

Yours truly in Xto.,

J. E. QUIGLEY,  
Archbishop.

Six of the sisters of the community who will be assigned to the faculty of the new college are at present enrolled among the students of Sisters' College, at the Catholic University. They are candidates for degrees and are specializing in the Schools of Philosophy, Letters, and Science.

#### CONVENTION OF CATHOLIC YOUNG MEN

The thirty-seventh annual convention of the Catholic Young Men's National Union, held in October at Washington, D. C., marked an important advance in the history of the organization. There are now 104 societies and clubs in the Union. Ten of these are in the archdiocese of Baltimore, where a diocesan union was organized last summer. Arrangements have been made to establish another union in the diocese of Wilmington, and it is expected that similar steps will be taken in a short time in the dioceses of Trenton and Harrisburg.

President William C. Sullivan in his annual report said that the Union was in far better condition than the most sanguine imagined possible a year ago. It is successfully conducting at present a national essay contest, a lecture bureau, a literary exchange and bureau, interdiocesan debating tournaments, study clubs, and it is encouraging athletics. In urging a reorganization of the literary committee, he declared that attention should be given to public morals particularly in relation to theatrical productions, newspapers, magazines and periodicals, fiction and historical works. He said also that there are 468 Catholic athletes registered in the Catholic Amateur League which the National Union directs.

The theme assigned for the national essay contest was, "The Church of All Nations." The board of judges consisted of Rev. Henry C. Schuyler, Mr. Martin I. J. Griffin and Mr. John J. O'Shea, all of Philadelphia. John F. Everling, of Philadelphia, won first prize, a set of the Catholic Encyclopedia; David A. Newton, Jersey City, second prize, a set of Irving's works; John J. Kehoe, Conshohocken, Pa., third prize, a gold watch. Two special prizes were given to Joseph A. Cummings, of Brooklyn, N. Y., and Francis B. Condon, of Central Falls, R. I.

The following resolutions were adopted by the National Union:



"Whereas, It has been deemed opportune by Our Most Holy Father, Pope Pius X, to raise his voice in the interest of universal peace; be it

"Resolved, That we join our prayers to Our Most Holy Father's counsel, that the God of Peace may influence the nations to observe the laws of justice in their mutual relations.

"Whereas, James Cardinal Gibbons, Archbishop of Baltimore, has, through the favor of God, completed the fiftieth year of his priesthood and the twenty-fifth of his Cardinalate; be it

"Resolved, That we, representatives of the Catholic young men of the United States, extend our respectful congratulations to His Eminence.

"Whereas, The continually increasing immigration from countries traditionally Catholic constitutes a grievous problem for both Church and country, that these immigrants be safeguarded in their faith and helped to right citizenship; and

"Whereas, This National Union of Catholic Young Men accepts its responsibility in charity of caring for the young men included in this immigration; be it

"Resolved, That this Union pledges its best effort, in accordance with its motto, 'God and Our Neighbor,' to help these young men to proper religious and social environment, and by placing every means of instruction and recreation at the disposal of this Union and its constituent parts aid these, our brothers, to those privileges of religious and civil prosperity that we enjoy.

"Whereas, The results already obtained by various local unions in caring for the school boy and the young working boy as to his instruction and recreation have been definite and far-reaching; be it

"Resolved, That this National Union pledges its aid and encouragement to all such efforts, and urges an ever-increasing attention on the part of local organizations to opportunities within their individual reach; that every society affiliated with this Union urge upon its individual members the propriety and almost the necessity of joining the men's religious societies connected with their parishes, such as the Holy Name Society and the Men's League; that we affirm and repeat the resolutions favorably acted upon at former conventions relating to the support and encouragement of Catholic schools and the Cath-

olic press; that we urge both individual and concerted support of the movements to purge the stage of all questionable performances.

"Whereas, Having before us the Report to this convention of the Alliance Board regarding the steps taken by the American Federation of Catholic Societies to establish a national organization which will offer to the Catholic young men social and athletic inducements with Catholic association and surroundings; be it

"Resolved, That the American Federation of Catholic Societies be earnestly urged to give concerted effort, along with the Young Men's National Union and the Young Men's Institute, through their valuable influence with the clergy and laity, to develop in the various parishes a sentiment to assist the promulgation of these two-named young men's societies."

Mr. William C. Sullivan, of Washington, D. C., was reelected President of the Union, and the Rev. Joseph M. Corrigan, of Philadelphia, Spiritual Director. The other officers elected are: First Vice-President, Hubert J. Rowe, of Newark; Second Vice-President, William H. Gallagher, of Wilmington; Third Vice-President, Leo A. Kirschner, of Toledo; Secretary, J. Connor French, of Trenton; Treasurer, Leo A. Smith, of Philadelphia. Members of the Executive Board: Rev. James C. Comiskey, of Dover, Del.; Thomas B. McNamee, of Washington; John A. Moran, of Newark; Charles Gerhard, of Philadelphia; William R. Foley, of Brooklyn; B. J. Miller, of Cleveland; John J. Kehoe, of Conshohocken, Pa.; James J. Doherty, of Trenton; W. V. Lyons, of Baltimore, and James Roche, of Alexandria, Va.

The National Union decided to hold the next annual meeting at Brooklyn, N. Y. Rev. Augustine Hackert, S.J., of Toledo, was named as the delegate to the next convention of the American Federation of Catholic Societies at Louisville in 1912.

#### EFFECT OF HIGHER ENTRANCE REQUIREMENTS

The higher entrance requirements for the professional and technical schools of the University of Missouri, which became operative at the opening of the present school year, have already shown a marked effect on the registration and distribu-

tion of students, according to the New York Evening Post of November 12. At present only those students who can show four years of high school training and at least two years of work in a standard college are admitted to the following schools: Law, Medicine, Journalism, Education, Civil Engineering, Mechanical Engineering, and Chemical Engineering. The rule has not yet been applied to the College of Agriculture, which still admits graduates of accredited high school courses.

It is said that the growth in the enrolment has been checked by the adoption of these higher standards. Losses are shown this year in the Schools of Law and Engineering, and there is a slight loss in Journalism. The Schools of Education and Medicine had previously enforced the same requirement, and have begun to show a tendency to regain their lost ground numerically. However, the new requirements led to an increase in the College of Arts and Sciences, which combined with the normal increase in the College of Agriculture makes the enrolment of the University about three thousand, a slight increase over the registration of last year.

#### A DISTINGUISHED CATHOLIC DIPLOMAT

The Honorable Herbert Goldsmith Squiers, LL.D., of Washington, D. C., who died in London on October 19 after a long illness, was a distinguished Catholic member of our diplomatic service. Mr. Squiers was born in Canada in 1859. He received his education in this country, studying at the Canandaigua Academy, the Minnesota Military Institute, the Maryland Agricultural College, and the United States Artillery School, where he graduated in 1880. He served with distinction in the later Indian Campaigns, and in 1890 was made lieutenant of the Seventh Cavalry. In 1891 he resigned his lieutenancy to enter the diplomatic service. Under the administration of President Roosevelt he acted as Minister to Cuba, and later accepted a similar appointment in Panama.

Mr. Squiers was for a time instructor in military science and tactics at St. John's College, Fordham. In 1906 he received the honorary degree of LL.D from that institution. He was in recent years a benefactor of the Catholic University of America where he maintained two scholarships for deserving lay students.

## GROWTH OF THE WINONA SEMINARY

On Tuesday afternoon, October 24, ground was broken on the campus of Winona Seminary, Winona, Minn., for the erection of a new class and lecture hall. Appropriate ceremonies marked the occasion. The first shovelful of ground was lifted by the Rev. F. T. English, who, in the absence of the Rt. Rev. Bishop, addressed the Sisters and students on the happy inception of the new undertaking. The following was the order of exercises:

1. Opening Words and Lifting of the First Ground. Rev. F. T. English.
2. Psalm, "Nisi Dominus." The Glee Club and Choir.
3. Psalm, "Laudate Dominum." The Glee Club and Choir.
4. Prayer for the New Undertaking. Rev. T. F. O'Connor.
5. Hymn, "Holy God." The Seminary Choral Club.

The Winona Seminary is one of our most successful Catholic colleges for women. The courses offered there, particularly those leading to the bachelor's degree in arts and music, have been favorably recognized by leading colleges and universities. It is gratifying to learn that more spacious accommodations are demanded by the increasing number of students in the higher courses. The new building will be pushed rapidly to completion. It will provide class and lecture halls, a thorough laboratory equipment for the study of the natural sciences, and a new conservatory of music. The latter will contain seventy practice rooms for piano, voice, and violin, besides concert rooms and studio apartments. The cost of the new structure is estimated at about \$150,000.

## HIGH SCHOOL FRATERNITIES ABOLISHED

The faculty of Horace Mann High School, an institution affiliated with Columbia University, New York, has announced its determination to abolish secret societies in the school. An order has been issued which calls for the disbandment before 1913 of the two fraternities, Phi Sigma and Delta Sigma and the two sororities, Delta Nu, and Theta Chi, in which it is believed the majority of the students have been enrolled.

## HOLY CROSS ACADEMY—DUNBARTON

One of the most interesting lecture courses ever given at the Academy was begun in October by Dr. Thomas C. Carrigan, of the Catholic University, on "What Women Should Know of Law." Although the subject sounds formidable for young women, the lectures have proved very attractive and Doctor Carrigan's audience has steadily increased in numbers. In the future he will meet his pupils, now too numerous for a classroom, every Friday morning in the General Assembly Hall.

The Seniors are enjoying the privilege of attending the public lectures of the Catholic University on Thursday afternoon.

The teachers and pupils of the Academy deeply appreciated the farewell visit of Monsignor Falconio, made shortly before his departure for Rome. Other visitors in November were: Rt. Rev. Monsignor Shahan, Very Rev. Monsignor Cerretti, acting-Delegate; Rev. William H. Ketchem, of the Bureau of Catholic Indian Missions; Rev. Doctor Fletcher, of Holy Cross Cathedral, Baltimore; two former pupils, daughters of President Gomez, of Cuba, with their husbands, Lieut. Colonel Coello and Doctor Mencia. The latter were accompanied by Senor Rivero, the Cuban Minister, and his daughters, who are pupils of the school.

PATRICK J. McCORMACK.

## REVIEWS AND NOTICES

**Report of the Proceedings and Addresses of the Eighth Annual Meeting of the Catholic Educational Association, Chicago, Illinois, June 26-29, 1911, Columbus, Ohio, Catholic Educational Association, pp. viii-503.**

This volume is in every way equal to its predecessors. It forms the eighth volume of a series of great value to all educators and of such special importance in Catholic educational literature as to demand a place in all of our schools. "In the deliberations of the Chicago Convention special consideration was directed to several subjects of general interest and of great importance. The first was the attitude of a certain educational and financial institution towards religious education and the general educational interests of the country. As a result of the study and discussion of a careful presentation of the facts, the conviction was shared by all that a strong tendency toward monopoly of education exists, and that methods and systems which have prevailed in American industrial life should not be introduced into the field of education. A second subject was that of the curriculum. The need of coordination in our work has been felt for many years, and the lack of a suitable plan of study has been the cause of much confusion. The difficulty of formulating any comprehensive plan has been so great that educators hesitate to undertake the work. It is the opinion of all that something should be done to give more unity and consistency to our endeavors, and the determination to find a way to bring about a better coordination was one of the significant notes of the Convention. An interesting and instructive session of the Convention dealt with the problem of the affiliation of Catholic schools with secular institutions. The report is a new evidence of the growing spirit of unity and cooperation that now characterizes the educational work of the Church in the United States."

This passage, taken from the Introduction, gives sufficient indication of the scope and value of the discussions. The *Review* has already published several of the papers read at the Convention. They should serve to give our readers further



evidence of the character of the work which the Catholic Educational Association has been doing. The results of the discussions in the Chicago meeting are summed up in the following six resolutions:

"1. Whereas, the Catholic Educational Association recognizes as its mission the furthering of Catholic education under the guidance of the Church; Be it resolved, That we hereby pledge to His Holiness, the one accredited and infallible teacher of truth, our fealty, our service, and our devotion.

"2. Whereas, the Carnegie Foundation for the Advancement of Teaching is a private educational agency which is attempting to exercise an undue and irresponsible supervision over the institutions of higher learning in this country, which aims at de-Christianizing American education, which is, therefore, a menace to our intellectual and moral well-being as a people; Be it resolved, That this Association deprecate the illiberal and sectarian attitude of the Foundation toward American universities and colleges of standing and established repute.

"3. Whereas, the desire of Catholic teachers to obtain advanced training is a healthy sign of progress; Be it resolved, That in the judgment of this association the interests of Catholic education can be safeguarded against the prevailing naturalistic tendencies only by such instruction being had under Catholic auspices.

"4. Whereas, excellent work is being done in the field of Catholic secondary education, Be it resolved, That this association recognize and approve the development of the Catholic high school movement.

"5. Whereas, grave danger confronts our Catholic people in the unsound economic and sociological theories of the day and in the irreligious tendencies of modern educational methods; Be it resolved, That this association urge upon Catholic teachers the necessity of directing their pupils to Catholic institutions of higher learning.

"6. Whereas, the university extension movement, the reading circle movement, and the Catholic summer school movement, constitute an educational fact of great importance and promise, in so far as they supplement the work of Catholic schools, academies and colleges; Be it resolved, That we recognize and commend these movements to the Catholic public."

THOMAS EDWARD SHIELDS.

**Pädagogische Grundfragen.** Von Dr. Franz Krus, S. J. Innsbruck; New York: Fr. Pustet & Co. 1911. Seiten 450.

While recognizing that pedagogy is a progressive science which profits by every real advance in thought and culture, the author of *Pädagogische Grundfragen* believes that most of the confusion in the educational world at present can be attributed to a regrettable disregard of the traditional principles on which a sound educational theory should rest. He begins this comprehensive work, consequently, with a treatise on the meaning of education and places therein many sane warnings against those so-called systems and schemes of training which usurp the name of education. He is careful to define the end and scope of Christian education and to distinguish it from many modern notions that have robbed the science of its real meaning.

The chief educational factors and agencies, such as the home, the church, institutions in general and schools in particular, are considered with the view of promoting their better co-ordination and cooperation. Many other questions, such as moral and physical education, the training of the intellect, will and emotional faculties, manual training and religious, in the stricter sense, are treated with a fulness and breadth of view that is very commendable. Incidentally, Dr. Krus opens up many interesting discussions in these chapters; one, for example, is in regard to the value of experimental psychology applied to education. We must thank him for his clear exposition of the principles which are to guide the Christian student in the sciences of pedagogy as well as in psychology, and for his classification of many important writings and views. His citations from Catholic authors, ancient and modern, and references to Catholic works, especially in German, will be very much appreciated by the Catholic student of these fundamental questions in pedagogy.

PATRICK J. MCCORMICK.

LIBRARY

Loretto Heights College

LORETTO, COLORADO

